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REMINISCENCES OF A GERMAN TEACHER—I

The present paper was read before the Student Teacher's Club of Mount St. Joseph's College in Chestnut Hill, Pennsylvania, at its monthly meeting in December of 1931. As the title indicates, it was not the intention, then, of the lecturer to burden his audience with a strictly scientific and philosophical discussion of the problems of education; nor is it now the intention of the lecturer turned writer. The purpose of the following exposition is rather to present a general picture of the German Grammar School, as well as some recollections on the status of the teacher and the problems of his profession in Germany. The source from which the material for this paper has been drawn is the experience retained in memory by the present writer. As another remark which will help to make the character of this paper clear to the reader, it should be stated that the school system in Germany is not uniform throughout the whole country, but depends on the statutes of each of the eighteen states, although these latter must agree with the general provisions of the *Reichsverfassung* (Weimar Constitution) enacted in 1919. The present paper refers to Bavaria.

The problems of education both as concerns the pupil and the teacher are very complicated and are being agitated in all the countries of the world. The discussions range from the problems of special methods in the teaching of particular subjects up to the most general and ultimate considerations concerning the nature and character of education as such. This state of affairs is not peculiar to our age but rather the continuation of a tradition that stretches far back into far centuries. We need only to think of Plato's educational theories.

But still it is true that our present interest in education is not

exactly of the same kind as that of ancient times or even of quite recent times, say fifty years ago. If we can speak of dominant ideas in different epochs, then our present period is characterized by mankind's conviction that tremendous changes have occurred in these last years and are going on in a breathtaking rate of speed. Whether this impression is wholly justified or not, or has something of the nature of hysteria—as the present writer suspects it does—makes no difference. The fact is that our education, all the world over, is regarded as utterly insufficient to meet our present-day demands, and is still less capable of preparing the young for the surprises which tomorrow may be of vital importance. Such at least is the conviction abroad and influences very greatly the present discussions of education as well as the formation of school systems.

THE CRISIS OF THE GERMAN EDUCATIONAL SYSTEM

Despite the convictions, opinions and discussions concerning education, common to all countries, there can be no doubt that the problems are seen somewhat in a different light and from a different angle in the different countries. Also the motives that stimulate the consideration of educational problems are not the same for all countries. Now the more or less dispassionate and academic discussion of the respective problems in Germany was suddenly stirred to the highest pitch when in the frightful catastrophe of the fall of 1918 the very foundations of the then existing order were shaken, and Germany ran the risk of being turned into a heap of ruins. The revolution, which first of all had overthrown the old form of government, was going on now under the name of "Reconstruction" (*Wiederaufbau*), a word which became a national slogan. A process of fermentation, as it were, took place in which intellectual as well as violent forces were engaged in a bitter struggle for the realization of various and opposing ideas. But amidst that chaos and general strife, and what might have been a national grave, a common basis for reconstruction—however differently conceived—was found by the recognition of the necessity of an inner renewal of man. The nation, as it were, was crying out for new ideals to guide them and for new ways of developing and shaping the life of the citizens. To renew the old love for homestead in a nation that

had been crushed by hunger and badly disappointed in its old ideals was the demand of the hour. The home was the only thing that was left and had to serve a basis for the rebirth of the people. The movement of reconstruction in this sense took on various forms and was sponsored by the government, municipalities and private associations. There were such projects as: recreation-grounds and parks for the people, promotion of tourist-traveling, the creation of the settlements of one-family homes, dramatic performances by the people of the local and national historical events, and such. But more than ever was recognized in those years the importance of an adequate education of the people. The notion of education was undergoing a change and found a new systematic treatment. The training of new teachers capable of applying and propagating the new ideas was regarded as a necessity of primary importance. The prospective teacher had to be trained along new lines if he was to fully comprehend and put to practice the visualized education.

THE NEW IDEA OF EDUCATION AND EDUCATOR

What is, then, the substance of this new idea of education? It was particularly stressed that by education is understood all those influences which in any manner tend to promote the social inclinations of men. Not only the schoolroom but all other forms of life, especially social life (family-community-profession, etc.), should be pressed into the service of education. Thus education is expected to exert its influence on the individual during his youth and throughout his whole life. Education is to mould character, but it must also provide a true appreciation of culture in all its forms, and stimulate the cultural inclination and aptitudes.

In view of this last statement it is clear that there will never come the moment when one can consider one's education absolutely complete. It is not the work of the educator to produce in his charges a finished education which would need no further development. No; the young are to be trained so as to enable them to continue their education independently after they have left school. We cannot make of the child what we want ultimately to be; we can offer him only direction and suggestions for the process of self-education.

The idea that education proper is not accomplished in school but in one's practical life with the strange combination of such factors as the complex structure of social life, civilization and geographic nature in its various aspects, seems indeed to depart considerably from the older conceptions. This change necessitates, of course, new attitudes of the teacher towards the pupil, reorganization of the curricula as well as new teaching devices. Withal it seems that the scope of the new teacher's activity has become much wider than that of the old type teacher.

THE REALIZATION OF THE NEW IDEA

The old system of training teachers was probably not quite sufficient to prepare the candidate for so many tasks. Hence a new system is just now in the process of formation, which is hoped to meet the new conditions and to realize the desired aims. Concerning these the former Prussian Secretary of Education Becker says: "The modern school should by the application of scientifically developed pedagogical devices, so train all the faculties of the child that he in his adult years will fittingly hold that position in society which is most suitable to his talents and inclinations." Not only the child's intellect is to be developed, but also his religious, social, esthetic and technical abilities. In other words, the child is not to be regarded as an isolated individual but as a member of society. The harmonious development of the whole personality is the object of the school and not the one-sided intellectual training so much in vogue during the past centuries.

The new teacher is supposed to act more as helper and leader than as an intellectual and disciplinary authority. This feature is all the more emphasized, since the teacher should not be merely an instructor of children but an educator of the public. He is expected to be a man of a noble character, as well as an intelligent and willing leader in civic enterprises. Accordingly the whole spirit and atmosphere of the teacher's education is different from that formerly in vogue. Today the prospective teacher is treated no longer as a child during his course of studies.

After the fourth grade of grammar school he attends any of the following types of schools which prepare for the entrance

into the graduate school of the university: The "Gymnasium," which is not a place of physical exercise but nine years' classical course; the "Oberrealschule," which corresponds more or less to the science-course in an American high school and college; and the "Real-Gymnasium," which is a blending of the two mentioned types. In Bavaria the old teacher's academies co-exist with the new system. But their curriculum and methods have been thoroughly adapted to the modern idea of the teacher's training.

A new feature of the present teacher's training is that in the practice school affiliated with the university it is the professor himself who is obliged to show the application of his theories. This is a practical test of the new methods, for not all lecturers are capable of exemplifying their theories in practice. And even though he may be successful, it must be admitted that there is a vast difference between the professor demonstrating his theory by some well-chosen examples and under conditions that are very much like a well-set stage, and the teacher who is responsible for a whole class or school, in a great number of subjects, throughout an entire scholastic year, and under a great variety of circumstances which he cannot control.

After the fifth semester, the prospective teacher conducts classes in a regular school (not the practice school) for a period of four weeks under the supervision of one of his professors. At the end of the four weeks the candidate receives a mark which grades his work, not as a final accomplishment, but as an indication of his capability to become a successful teacher during the course of preparation that lies before him. Students who do not pass this test satisfactorily are not eligible for admission to the final examination after the sixth semester. This examination covers the subjects: psychology, methods of teaching, history of education, school hygiene and school administration. Students who wish to receive a certificate for the teaching of religion and music are examined in connection with the examination.

At the close of this résumé of the new teacher's training course I wish to state once more that this latter does not aim so much at the development and perfection of teaching efficiency as at producing a certain susceptibility, an unhindered attitude of the teacher's mind toward his profession.

Besides his regular school work, the prospective teacher is expected to participate actively in public life. Thus he is supposed to become a whole-hearted servant of his fellow-men. In the old system the policy was the very reverse. To give an example of the restriction imposed on former candidates for the teaching profession, let me mention the following instance: A practice teacher, that is a young man, who had completed his course of study and was assigned to a school for teaching under the supervision of the head teacher, was not permitted to leave the locality on Sunday, even though he had no official duties to perform. We are probably safe in asserting that despite the dangers involved in the present system, the modern teacher enters upon his practical work with an inner freedom and maturity which those of past generations did not possess in anything like the same degree.

The idea of the modern teacher probably has become clear in a general outline. The experiences regarding it, however, are not yet beyond the point of a beginning and a transition. In order to get the means for comparison between the two systems let us now turn to the system under which the old type teacher was educated.

THE OLD SYSTEM OF TEACHERS' TRAINING

A boy who intended to become a school teacher would, after the completion of seven years of grammar school, enter the "Praeparanden-schule," which corresponds to the American Normal School. This school comprised three years, after which our candidate attended the *Lehrerseminar*, the teachers' seminary, for three more years (up to 1912, two years). After the successful completion of these schools, the candidate was assigned to various schools as an assistant teacher, in which capacity he had to practice under the supervision of the principal teacher of the school. This practice teaching extended over a period of four years (without salary), after which the prospective teacher had to submit to the final examination, the so-called *Anstellungsprüfung*. Students who had successfully completed the first six years of the *Gymnasium*, *Oberrealschule* or *Realgymnasium* were allowed to begin their training for the teaching profession by entering the three seminary courses after an entrance examination. Students

who had completed the entire nine years of the above-mentioned schools were obliged to one year's attendance at the seminary for teachers.

The curriculum of the *Praeparandenschule* and *Lehrerseminar* consisted in a more extensive and intensive study of the subjects taught in grammar school. In the beginning the main emphasis was laid on religion, German, history and geography, while the sciences and mathematics were somewhat neglected. These defects were eliminated by a reorganization of the curriculum in 1912, when also the optional study of a modern language was introduced. Greater emphasis was given to the various subjects directly connected with education: psychology, history of education, teaching methods and the like. A special study was accorded to music. Every candidate had to be able to play the violin and organ, and was well instructed in the different phases of the technique and the esthetic aspect of music. It was especially by this latter study that the mind of the teacher was opened for culture and art in general, and gave him that refinement which should not be the least of the desired effects of higher learning. It is true that the school teacher lacked that wide range of information which the graduates of the other institutions of higher education could claim, a fact which manifested itself in the denial to the teachers' training schools of the recognition as sufficient preparation for graduate work at the universities. But, despite this denial and notwithstanding the lowly conditions of the grammar school teacher in general, he was a truly educated personality, possessed of a steadfast character and intelligent appreciation and creative power in the realm of cultural values.

THE PEDAGOGICAL TRAINING OF THE PRESENT WRITER

This chapter will illustrate further the old system of teachers' training as well as the realization of certain recent ideas in this field. The writer followed a special course devised for ex-soldiers-university students, which covered one year. Since all candidates had complied with the other requirements, the course consisted largely of history and psychology of education, methods of teaching, school hygiene and school administration. Most students also took a course in the methods of catechetical instruction, and in music, especially organ. The teacher is no longer

required to study and practice these subjects; still it often redounds to his benefit, as well as that of his community, if he teaches religion or plays the organ in church. The teacher who is approved in the examination on catechetical methods is authorized to teach religion by the "*Missio Canonica*" of the bishop of the diocese.

Now the pedagogical lore we had to accept and practice was the Herbart-Ziller Theory of the six or, in its simplified form, three steps in the process of teaching: Concrete Visualization-Rationalization-Application. Throughout we had to keep in mind Pestalozzi's principle: visualization is the foundation of learning and teaching. The main emphasis was placed on our practical work in the classroom. There was a special practice school attached to the teachers' seminary. The pupils came from orphan asylums of the city. Three days a week we had lectures on the theory of teaching. On the other days demonstrations were given in our practice school.

After the final examination at the end of this course, the second part of our training as teachers began. The candidates were assigned to different schools where they had to teach under the supervision of the head teacher—and this for four years. Of course, the candidates are at certain intervals sent to different schools, sometimes as assistants with a salary.

During these four years the candidates had quarterly conferences under the guidance of an experienced teacher. The State Department of Education assigned the subjects which were to be discussed and whose teaching was to be demonstrated in school. The practice teacher in whose school the conference was held gave the demonstration in the presence of the other teachers, who must be so prepared as to be able to continue the instruction at any time. After the demonstration in school the teachers met for a critical discussion of the performances as well as a theoretical discussion of the principles involved. Besides these conferences every candidate had to submit one research paper during each of the four years. Also, each quarterly school demonstration had to be written out and sent to the guiding teacher.

At the end of the fourth year the practice teacher faced his final examination, which consisted of a practical and a theoretical part, so that the admission to the theoretical examination

depended on the result of the practical. The practical examination consisted in a demonstration of one's ability to teach in one's school and in presence of the district and county school inspector, as well as some appointed teachers of the candidate's district.

The theoretical examination consisted in the elaboration of a topic assigned by the State Department of Education. The topic of my examination in history of pedagogy was Fichte's Theory of Education. Neither the students nor the professors had expected that.

The name of this last examination is "Placement Examination," which name indicates its great importance. For the candidates will be employed by the state according to the order of the results achieved in that examination. Suppose a candidate's certificate shows the following note: No. 5 Class 1931; this means that the candidate will obtain the position as a teacher when the candidates of all the preceding years have been placed, as well as the first four of the class 1931. Even later the promotion of the teacher and the amount of his salary are based on the achievement obtained in the "Placement Examination." Now what I have just said is the rule laid down by the Department of Public Education. But this rule is frequently disregarded by the same department in favor of the more successful candidates, for these are quite often given positions even before the less successful ones of previous classes are employed.

ADVANTAGES AND DISADVANTAGES OF THE OLD AND NEW SYSTEMS

As concerns the education of the teacher, there are two characteristic features which determine, at the same time, its advantages and disadvantages. There is certainly a great merit in the demand of the old system that the fundamentals such as reading, writing, arithmetic, geography, etc., were drilled with great emphasis. After all, these and similar subjects enable the common people to attend intelligently to their affairs, and give them also a certain outlook on life which, of course, is for the ordinary person determined by the religious instruction. There lies a certain defect in the fact that grammar school education is, under this system, regarded as more or less isolated and out of contact with more advanced education. But it seems that this defect may be easily exaggerated. How much of a higher education—not to be

confused with technical or professional skill—does the ordinary person need? Although we should endeavor to raise the educational standard of the people, we must not impose upon them ideas and sentiments which only a scholar after a life's work can properly appreciate. And is there not the danger that we steep people into the atmosphere of a mistaken man-made philosophy? When that happens, then the whole life of a nation rests on a wrong basis. Still we must admit that in many respects an improvement upon the old system was necessary.

For the teacher himself the old training seems to have been quite unfair, despite what has been said before. Generally a boy at the age of fourteen years began his training for the teaching profession, which did not qualify him for anything other than the schoolroom. If the latter was dissatisfied, he had little chance of going over into another profession. Furthermore, the old-type schoolmaster could very seldom, and only at the cost of enormous sacrifices, continue his education, once he had been placed. Even when he was stationed in a city with a university he could do nothing because his preparation was not accepted as sufficient for graduate work. Yet we must say there were exceptions, and most of the time the teacher did not look for more than he had, so that the problem just mentioned did not exist. How much our old-time teacher did outside of his school, we will see later. The disadvantages just mentioned, however, may not have been so acute until, with the beginning of the reconstruction era after the World War, the right of everybody to unrestricted chances and a more liberal education was preached.

EDELBERT BRAND.

(To be continued)

THE LARGENESS OF CHAUCER

"To him that meneth wel, it were no charge,
But it is good a man ben at his large."

The Knight's Tale

In 1855 Cardinal Wiseman, lecturing in Westminster "On the Perception of Natural Beauty," testified that "an intense love of Nature is to be found in the father of our poetry, Chaucer, nor have his descriptions of nature been surpassed by any modern poet." "And yet," he feels constrained to add, "I cannot but express a regret that every description of natural beauty is connected with wantonness, voluptuousness, and debauchery." A merely ecclesiastical and negligible view of literature, one may conclude. Yet, oddly enough, it is the view of the young Byron who wrote in his note-book, "Chaucer, notwithstanding the praises heaped on him, I think obscene and contemptible," and of gay Tom Moore—"I confess I find him unreadable!" Of course Byron and Moore, and perhaps even Wiseman, knew Chaucer chiefly in the parodies of Pope, and Keats' enthusiasm for his "black letter Chaucer" has all the manner of youth's rebellion in it. All too rarely in the early decades of the century one meets with sentences like that of Charles Lamb in a letter to Robert Haydon, "I think I have hit on a subject for you, but can't swear it was never executed—I never heard of its being—'Chaucer beating a Franciscan friar in Fleet Street.'" The more common view is what one would have read, had he looked over the shoulder of old Kenelm Digby as he spun out the spider-like script of the *Broadstone of Honour*, and seen Chaucer written down as "impious and obscene."

When Wiseman spoke, the busts of Homer and Chaucer had for ten years been standing guard in Elizabeth Barrett's bedroom "over the two departments of Greek and English poetry," yet it is significant that as late as 1878 it could still be written with impunity in A. G. K. L'Estrange's *History of English Humour* that although at the time he wrote he was no doubt considered witty, "scarcely any part of Chaucer's writings would raise a laugh at the present day, though they might a blush." It is more significant than has been observed, and, I think, demands

more than passing consideration that it was at the end of this long tradition that Matthew Arnold, turning aside from the turbulence that might be supposed to be the lot of school inspectors, penned the celebrated and ungenerous judgment that Chaucer is to be denied a place among the great poets, not because he is deficient in genius, but because he lacks that "high and excellent seriousness" which ought to be the sustained virtue of all great poetry.

Fifty years have laid the dust and mouldered the wreath on many of the ardors and endurances of the eighties, and it may be worth while, since Chaucer is still, more than Arnold, or Byron, or any of the great names above quoted, flowing ever abundantly, as Dryden witnessed, "a perpetual fountain of good sense"; and since his popularity has tremendously increased in our day, to inquire whether Arnold excluded wise old Geoffrey from the company of Shakespeare and Milton on the mere strength of a formula, and while suffering the malaise of propriety to which he was perhaps a martyr. Or does the defendant traffic with the sons of Belial from a sheer love of naughtiness? If so, what did his age, and what ought ours to think of it? In Arnold's mind is Chaucer's lack of seriousness linked with his looseness? It is certainly true that in his *Troilus and Criseyde* he describes passionate love with a realism that may always be a little shocking to the strait-laced mind. Moreover, interwoven with the fair tales of knightly exploits, sermons and saints' lives that make up the texture of the *Canterbury Tales*, there are other stories, not merely free in suggestion, but expressed in downright coarse language.

It is difficult to escape the conclusion that he enjoys pulling the wool over his reader's eyes in the prolonged sly scenes leading up to the union of the lovers in the *Troilus*, or that he revels, like a mediaeval bad boy, in the ribaldry of Alice of Bath, and the ease with which young May deceives the crabbed January.

There is here a problem of fine and tangled artistic, moral and human implications. To understand it some knowledge is necessary of the complex mind of that short space between the setting of the Middle Ages and the rise of the Renaissance, that narrow strip of confusion between two lights. Furthermore, censorship of what is called immoral literature is proverbially

freakish in English-speaking countries. London bans *Green Pastures*; the Port of New York objects to copies of *Candide* and *Lady Chatterley's Lover* entering the country. In Boston one of the best novels of the decade, Hemingway's *A Farewell to Arms*, and William Lyon Phelps' *As I Like It*, are outlawed within the covers of the same magazine. In view of all this, it may be profitable to open the question (which professional scholars and undergraduates have closed for themselves once for all) of Chaucer's looseness, and so to be able to see in a practical case what the Ages of Faith considered reprehensible, and how they solved the problem.

Of course, the whole modern English notion of verbal propriety is, in fact, not more than a hundred years old. In this respect the Middle Ages, even the cathedral building centuries, in which it seemed, as the old chronicler of St. Benigne-de-Dijon wrote, "as though the very world had shaken herself and were clothing herself everywhere in a white garment of churches," were, from our view, naughtier than are the French themselves. Side by side with perhaps the most sublime efforts at communal living that the world has seen, such exalted action as issued in martyrologies and saints' lives, and such prodigious collections as the twelve great folio volumes of *Les Miracles de Notre Dame* of Gautier de Coincy, and the ecstatic *Letters of Saint Catherine of Siena*, there was such plain talk about sex and sin that we moderns cannot quote comfortably, even in the Latin. It is sufficient to mention here, without quoting, the writings of such a preacher as St. Peter Damian, a poet like Alain of Lille, the Cistercian monk and bishop, and even the sermons of St. Bernardine of Siena himself.

It is vain to seek any adequate symbol of so prolonged, so varied, and so mysterious a period as the Middle Ages, but if a symbol of its contradictions were sought, one could scarcely be found more apt than the Munich manuscript in which is preserved a collection of Goliardic poetry with inexcusable stanzas, such as student songs are liable to include, bound up with the unique manuscript of the Benediktbeurn Christmas Play, performed by the schoolboys or monks of the famous Abbey of Benediktbeurn in the Tyrol from the tenth or twelfth century onwards. The songs are frankly licentious; the play is one of the

tenderest and most beautiful dramatic documents from Sophocles to Shakespeare.

Likewise in the Craft Plays it is not difficult to make allowances for Cain's coarse abuse of Abel, but it is not so easy to explain the current of foul recrimination poured from the mouth of St. Joseph when he learns that the Virgin is with child. As is well known, the Romances have their darker side. The *Lais* of Marie de France show no particular preference for any of the vices, since virtually all are touched upon. In the *fabliaux*, short witty poems written frankly to amuse—"mos pour la gent faire rire"—there are two unfailing sources of humour, marital infidelity and the vices of the clergy. Of the two the former seems to have been more common; knights and bishops seem to have held their mediaeval sides at no joke more constantly or helplessly than at that with an implication of invisible horns. So great a disgust did Ferdinand Brunetière feel as he rose from his study of the *fabliaux*, that he wrote, "In the bourgeois world of the Middle Ages women seemed to have bowed their heads as low, beneath a law of force and brutality, as at any time in the world's history. Such a conception is to the dishonour of any literature."

The truth is that as the Middle Ages progressed there seem to have been two well-defined traditions, two entirely different views of life, expressed in different categories of works issuing from and appealing to two very different classes of men who lived in the same surroundings and under the sky of the same country. For one the ideal was the Land of Cockayne "where one neither slept nor worked, where one ate and drank forever, and where the women had as little honour as virtue, in an atmosphere of mockery and a bourgeois Vale of Tempe that would have made Fenelon tremble." For the other, a tangled and mysterious Joyous Gard, where life was a work of exquisite art, and each man his own craftsman, where Gentilesse or Lady Poverty might be served, as the condition of the worshipper were knightly or ecclesiastic. For the knight a fantastic world peopled with allegory and symbol; for the saint a heaven of vision and breathing reality. And each, Cockayne and Joyous Gard, opened no window upon the other.

But not all historians will be of the same mind as the lovely

Frenchwoman of fifty, *très digne, très très bonne Catholique*, who, in her salon with its great windows opening upon a prospect of grey and green over the Seine, is wont to declare with a charm that goes far to convince all critics, that there is *no* immorality in the whole course of French literature. "True largeness and generosity," she adds, "are the privilege of those souls with right notions about the interior life." And there is much to be said for her point of view.

No matter what view one takes of French life, there are certainly bad lands in mediaeval French literature over which so good a scholar and so brilliant a critic as Joseph Bédier refuses to travel. Toward the conclusion of his classic work on the *fabliaux*, he asks, apropos of Brunetière's wholesale condemnation: "But were the worst of the *fabliaux* really reserved for women?" What he answers is worth hearing:

"If we think so, we have not descended that shameful spiral to its full depth. Yet even here, as from afar, we may see stirring the shapes of the unclean beasts, the obscene *fabliaux*. To be sure, some of them glisten with a vague brightness of liveliness and gaiety, but others are so insolently brutal that there is scarce a choice between scatology and priapism. Since these tales form a class not the least numerous, nor yet the least best preserved, the law of proportion would seem to demand that they receive a treatment as extended as any other of the series. A *fabliau* so obscene, for example, that one may not even write down its title without an offense to modesty, exists in various versions of from 500 to 800 lines; it was rewritten quite as a noble *chanson de geste* would have been, and is at the present time preserved in seven manuscripts. No other *fabliau* has been transmitted to us in so many copies. If we were to bring ourselves to annotate these poems I would know of no analogues as the models of such cynical brutality, as the odious tales recently printed in a spirit of scientific abnegation by the monks of a Russian convent. We may pass from the subject, but we ought not to consider the obscene *fabliaux* as of only indifferent importance. We ought to remember they existed, and that they evidently pleased the people of those times. They are the extreme and perhaps the necessary boundary of the Gallic spirit."

There is no need to press the subject further, say, into mediaeval art. This much is clear. The greatest of the ages of faith, the twelfth and thirteenth centuries that, above all others, saw the flowering of the mediaeval genius, saw also the rise of a

singularly free and, from the modern point of view, oddly indecent sort of literature, the existence of which went unnoticed by the Church.

Of course, no sane man will want to forget the distinction in kind that exists between immorality and vulgarity. That which leads directly, and in a majority of cases to sin, is beyond question immoral. On the other hand, if a work of art, a poem, or a play is not generally harmful, the individual may be safely left to judge for himself. And mere grossness or vulgarity can never of itself become immorality. "The essential question," as Jacques Maritan said not long ago, "is not whether an artist can or cannot depict such and such an aspect of evil. The essential question is *from what altitude* he depicts it, and whether his art and mind are pure enough to depict it without connivance. The more deeply art probes human misery, the more does it require superhuman virtue in the artist."

Even though the artist lack all formal religious spirit, yet as a good craftsman he will still describe, whether he will nor no, what Pascal called the wretchedness of man without God. The point is Francois Mauriac's. He has been discussing the novels of Gide and Proust, of James Joyce and Colette, and he says, "I also preach a little concerning my own parish." From an intellectual point of view the fourteenth century bears striking resemblances to our own. One may almost hear Geoffrey Chaucer saying in a low voice, "Je prêche, mois aussi, un peu pour ma paroisse."

If a charge of looseness be successfully sustained against Chaucer, it must rest principally upon the unseemly realism with which he describes passionate love in *Troilus and Criseyde*.

"It is difficult to speak with moderation of Chaucer's *Troilus*," wrote William Paton Ker more than thirty years ago. "It is the first great modern book in that kind where the most characteristic modern triumphs of the literary art have been won. No other mediaeval poem is rich and full in the same way as *Troilus* is full of varieties of character and mood. It is a tragic novel, yet it is also strong enough to pass the scrutiny of that Comic Muse which detects the impostures of inflated heroic and romantic poetry." We may add that, more than this, the Comic Muse brings to it that unexpected alliance of tragedy and comedy be-

fore which all the old distinctions and limitations of narrative and drama fade and disappear.

The plot is simple. The old Troy story, handed down from Benoit de Sainte Maure through a world of romance, specifically from Boccaccio's *Filostrato*, is presented in a free adaptation. Troilus, King Priam's son, falls desperately in love with the comely widow, Criseyde, who, after a secret courtship and long delays, is at length brought to his arms. After some months the happiness of the lovers is interrupted, when Criseyde, in an exchange of prisoners, is led away to the Grecian camp by Diomedes, who woos and later wins her heart. Troilus refuses at first to believe in his lady's falseness, but is at length convinced by finding a brooch he had given her upon the captured armor of Diomedes. He falls fighting, and the poem ends.

A mere outline of the narrative is powerless to convey any just idea of the vast reaches of its psychological explorations, of the revelation of character through conversation and meditation, of the April-like freshness and consummate finish of its verse, of its constantly lowered and lifted mask of irony and sly humour. It is not merely the springtime of English poetry; it is the April of Geoffrey Chaucer, one of the wisest and most youthful spirits that ever lived. Never have beauty and irony been so closely intermingled or better sustained in English; it is a performance Byron and Keats might have equalled had they been rolled into one man, yet even then one may be allowed to believe the poem might still have lacked the inimitable music and humor for which there is no word but Chaucerian.

There is, however, no denying that Chaucer later felt ashamed of the poem to the extent that he included it in the Retraction at the end of *The Canterbury Tales*:

"Crist have mercy on me and foryeve me my giltes; and namely of my translacions and endytinges of worldly vanitees, the whiche I revoke in my retraccions: as is the book of Troilus; the book also of Fame; the book of the xxv Ladies; the book of the Duchesse; the book of Seint Valentyne's day of the Parlement of Briddes; the Tales of Caunterbury, thilike that sounen unto synne; the book of the Leon; and many another book, if they were in my remembrance; and many a song and many a lecherour lay, that Crist for his grete mercy, foryeve me the synne."

Any defense of the poet here treads upon delicate ground. Are

we to take the view that we know more about Chaucer's intentions than he did himself? Not at all, and yet the Retraction is read so hastily, and referred to with such ease and assurance, we may inspect the above sentence from it a little more closely.

It has frequently been remarked that some of the poems included here—for example, the Book of the Duchesse and The Legend of Good Women—could scarcely be imagined as disconcerting to even the most delicate conscience. Professor Manly notes this as among the reasons many lovers of Chaucer have felt inclined to question his authorship of the passage. It has not, however, I believe, been pointed out before that through all these poems which are classed as reprehensible, there runs one constant theme, the convention of courtly love which the poet rejected years ago in the lesser retraction at the end of the Troilus. There courtly love is called "feyned love" and "worldly vanitee." This repudiation is not merely implied; it is fully expressed in the final stanzas of the poem. The General or Great Retraction at the end of the Parson's Tale, then, finds its earlier and entirely consistent model in the earlier retraction at the end of the Troilus. Courtly love is "worldly vanitee" and all these secular poems are "endytynge of worldly vanitees" in the sense of Ecclesiastes. For a right understanding of the man and his work this point cannot be overestimated.

Other circumstances, of which he may well have been conscious, extenuate the fault for which he generously condemned himself. Let us recall some of them. First, Boccaccio's poem, the *Filostrato*, is frankly sensual. Chaucer's adaptation of it is so far transformed as to be a miracle of psychological delicacy. Secondly, whenever he treats of courtly love, he veils or suppresses those elements of the code which modern taste finds disagreeable, and expands those qualities that the modern world admires, as Mr. Karl Young has shown. The result is a poem peculiarly modern in spirit. Thirdly, even where the tone of the description becomes most realistic, humor saves the situation. It normalizes and balances the world of Troy, even that painted backdrop of a mediaeval Troy, disturbed by uncourtly courtly passion. Had he chosen to stress the pathos of passionate love, the result would have been much different. But neither the pathos of hopeless passion, nor the attractiveness of physical pleasure are anywhere unduly accentuated, and so com-

plete is his ironic detachment from the theme of love altogether, that Matthew Arnold did not pierce the mask, and complained, as did Mrs. Humphrey Ward of himself in Max Beerbohm's famous cartoon, that he "would not be sufficiently serious."

Fourthly, Chaucer's chief interest, as a reading of the opening lines will show, is not primarily in bringing the lovers together, but "the double sorwe of Troilus to tellen." The treatment of the love affair is essential for an understanding of the tragedy which grows out of it. And this tragedy is treated with a sublimity only surpassed in productions such as *Antigone* or *Lear*. Fifthly, in the measure in which he transgressed good taste, he was sorry. Never again did he treat of courtly love in so realistic a manner. A little later when he came to write *The Knight's Tale*, he curtailed his source, the *Teseide*, to a fraction of its former length, and, instead of love scenes, wove a texture of tournament that makes a reading of the poem like an evening spent wandering through the mediaeval springtime of some priceless book of hours, such as the *Très Riches Heures* of Jehan duc de Berri, or the *Breviary* of Cardinal Grimani.

Lastly, both of these poems (*Troilus* and *The Knight's Tale*) end in an air of complete reality, with the feet firmly planted on the ground; that is, with a warning that though this sort of love is a convention, a game that may do well enough as an idle tale to beguile a long evening, it doesn't go in life. "You young folks," he seems to say, "you who have been listening while we, your elders, have been telling this tale of distant Troy, let me seriously tell you not to put your trust in any game like this. When love comes to you as you grow up into manhood or womanhood, cast up your heart to God, and love Him who alone is worthy of our love."

The valedictory is one of the most beautiful and convincing passages in all human literature on the worthlessness of human passion:

"O yonge freshe folkes, he or she,
In which that love upgroweth with your age,
Repeyreth hoom from worldly vanitee,
And of your herte up-casteth the visage
To thilke god that after his image
Yow made, and thinketh al nis but a fayre
This world, that passeth sone as floures fayre.

"And loveth him, the which that right for love
 Upon a cros, our soules for to beye,
 First starf, and roos, and sit in hevne above;
 For he nil falsen no wight, dar I seye,
 That wol his herte al hooly on him leye.
 And sin he best to love is, and most meke,
 What nedeth feyned loves for to seke?"

The persuasive force of these stanzas that mark the highwater mark of poetry in England before Shakespeare, seem to me to draw a peculiar strength from the freedom and sincerity in which all that has gone before has been chronicled:

"Thou oon, and two, and three, eterne on-lyve,
 That regnest ay in three and two and oon,
 Uncircumscript, and al mayst circumscrieve,
 Us from visible and invisible foon
 Defende; and to thy mercy, everychoon,
 So make us, Jesus, for thy grace, digne,
 For love of mayde and moder thyn benigne! Amen."

At its best, then, the *Troilus* is an imperishably beautiful and convincing poem. And at its worst it is one of the world's great lessons in the vanity of human passion. If there is a line here and there that seems reprehensible, we may remember that Chaucer wrote as a layman, not as a moralist. His imagination is rich and full; perhaps the sharpness and pathos of his own feeling carried him away momentarily, as it does lesser men who are not artists. In so far as it does, he is sorry. But it is not a serious matter. And the return to the tragic theme is poignant and immediate:

"But al to litel welawey the whyl
 Lasteth swich joye, y-thonked by Fortune!"

The fabliaux, again, are told in the spirit of the age, carried along at a rapid pace with riotous good humor and triumphant narrative art. If we feel squeamish about the Miller and the Reeve, we may remember they would need not even a passing reference if the English moral sense had not been confused since the seventeenth century. No view of Chaucer's moral intention, however brief, can omit at least a reference to the Consolation of Philosophy. For Boethius, and likewise for Chaucer, everything acts according to the "law of kind." The sun, the stars, the bird that flies from the cage to the forest, all pursue the

laws of their own nature. Is it surprising, then, that in this *comédie humaine* that Alice of Bath should be herself, or that the Miller's Wife should be "a joly colt"? Of the worse sort of fabliau there is never a hint. There is likewise no suggestion of the stories such as Marie de France unblushingly tells. To understand the natural refinement of Chaucer's mind one has only to read such a writer as Alain of Lille, and then consult a list of the poet's borrowings. What, may one ask, did he take from that strange work, the *De Planctu Naturae*, which is devoted to a denunciation of unnatural sin? Only one detail, and that the most delicate for his Parlement of Foules, the description and catalog of the birds from the vesture of the goddess Natura.

Moreover, he suppresses almost completely the fabliaux on the clergy. Of its class the *Shipman's Tale* is mild, and the action is deftly managed. One hesitates to think what the result might have been in the hands of writers such as George Moore or James Branch Cabell. There is no fabliau about the misdeeds of nuns.

The truth is that Chaucer was extraordinarily easy on his clerics. As persons they are intensely vivid, and their faults, as well as their virtues, convince us of their superabundant humanity, even when they most seem to lack it. Above all they are good fellows. The monk is "a lord ful fat, and in good point . . . a manly man to ben an abbot able." The Friar is "a wantoun and a merye," but nevertheless "the beste beggere in his hous" and "unto his ordre a noble post." The nun's priest is a model of circumspection and intelligence, every whit a man's man,

"So greet a nekke, and swich a large brest!
He loketh as a sperhauk with his yen;
Him nedeth not his colour for to dyen
With brasil, ne with greyn of Portingale."

In fact, he was easier on his monks than they were on themselves, as one may see by looking into the *Speculum Stultorum* of Nigel Wireker, a monk of Canterbury, or reading the poems of Walter Maps, or again the early fifteenth century *Tale of Beryn* in which an unknown monkish hand writes what Chaucer never got about to tell, what happened to the pilgrims once they had arrived at Canterbury. It is full of arch references to the unworthy lives and suspicious morals of monks and friars.

The nuns are patterns of delicacy and good behavior. The Prioress's French, her dogs, her table manners, and her brooch with its *Amor super omnia* are beautiful humanizing traits that not merely help the reader to see her better, and to appreciate how "al was conscience and tendre herte," but which will make the vanished Middle Age live as long as *The Canterbury Tales* endure. To think how the nuns may have been painted, one may recall not merely the fabliaux, but a tradition of nun's escapades that stretches from Sachetti and Straparola to Balzac and the *Letters of a Portuguese Nun*.

The coarseness in the portraits of the Somnour, the Friar, and the Pardoner, and in their Tales, is another matter, but calls for no especial comment. All satirists from Juvenal to Pope have called a spade a spade. Moreover, there is abundant evidence to show that the Church eminently approved of satire on the clergy. Some of the greatest of the mediaeval saints and preachers were among the fiercest of the satirists of a corrupt clergy, and not rarely their writings are to be included in the nonquotable Latin of the age.

In fact, the sermon literature of the fourteenth and fifteenth centuries; mediaeval art, from the gargoyles to the misericordes of the cathedrals; and the illuminations in mediaeval books (even in the service books) seem at first sight to be concerned with nothing but clerical vice. The view of the Church evidently was: Shield vice and it will grow. Nor is there anything anticlerical in all this; only naive souls could imagine it were so. Or if it must be counted anticlericalism, it is the anticlericalism of good Catholics, of great churchmen and saints.

The convincing proof that Chaucer had no intention of transgressing the bounds of morality is that there is never for a moment any doubt of his own views on so important a subject as chastity. The two tales told by the nuns are beautiful exempla of the glory of virginity. Arnold quoted the tender and pathetic climax of the *Prioress's Tale*,

"O martir, souted to virginitee,
Now maystou singen, folwing ever in oon,
The whyte lamb celestial,' quod she,
'Of which the grete evangelist, Seint John,
In Pathmos wroot, which seith that they that goon
Biforn this lamb, and singe a song al newe,
That never fleshly, wommen they ne knewe,'"

and denied his claim to "high and excellent seriousness" on the strength of it. For Arnold "miracles did not happen"; he did not believe in either a personal God or in a personal immortality. Christ was for him a shadowy Sainte-Beuve against a background of Hellenic sweetness and light. Great critic as he was, Arnold made many mistakes in criticism. He preferred Shelley's letters to his poetry; he wanted the feeling for Burns; he underestimated Keats and overestimated Byron. He had little sympathy for the Middle Ages or for the medieval Church, though he admitted that "the man of imagination—nay, and the philosopher, too, in spite of her propensity to burn him—will always have a weakness for the Catholic Church because of the rich treasures of human life stored within her pale." He found little to detain him in the thought of masses and antiphons. He is concerned with the exterior, never with the soul of the Church of Brou; he contemplates even Rugby Chapel from afar. He finds St. Francis' stigmata and sufferings "repulsive," and dares him to beat some verses of Sophocles which he quotes as a perfect prayer. Yet did he know of the Canticle of *My Brother the Sun* at all, one wonders? H. W. Garrod speaks of his high-church manner and the low-church morality that accompanied it, of the sacerdotal offensiveness of his moralistic judgments which he would have you believe are purely esthetic conclusions, of the feeling many of his readers have that the criticism of literature is continually being treated as if it were part of the church service. The truth is that he was unable to appreciate Chaucer, any more than see eye to eye with the author of *Robert Elsmere*, and at times one may be allowed to respectfully doubt whether he had read much of Chaucer, or read him carefully. To return to the stanza of the *Prioress's Tale* quoted above, there rings through it what Arnold seems to have been constitutionally unable to hear, that same faith triumphing in glory in another world from which we caught the sound of heavenly laughter blown downward at the end of *Troilus and Criseyde*.

To keep to the point of Chaucer's sincerity, the *Man of Law's Tale* is a lovely hymn of constancy and wedded love that has not yet been appreciated as it deserves, since it is really one of the great poems of the Middle Ages. The *Tale of Melibeus* and *The Clerk's Tale* sustain and repeat the theme of constancy, while the Retraction, already referred to at the end of the *Par-*

son's Tale, completes the cycle with the poet viewing his own inconstancies and praying, "Crist for his grete mercy foryeve me the sinne."

And where in Burns, or Shakespeare, or Villon (who have received the gift of "high and excellent seriousness") has the spirit scourged the man forward so scornfully as in the *Ballade of Truth*,

"Forth, pilgrim, forth! Forth, beste, out of thy stall!
Know thy contree, look up, thank God of al;
Hold the hye wey, and lat thy gost thee lede:
And trouthe shal delivere, hit is no drede."

Read the rarely quoted lines that follow Arcite's death in the *Knight's Tale*,

"This world nis but a thurghfare ful of wo,
And we ben pilgrimes, passing to and fro;
Deeth is an ende of every worldly sore,"

or the lines at the very end of the tale,

"God that al this wyde world hath wrought,
Sende him his love that hath it dere a-boght."

It is strange these lines should have failed to impress Arnold, if he knew them well: at any rate the collector of customs who lived over Aldgate in the days of King Richard, with his rows of Italian "bookes clad in blak and reed," and who, during the nightwatches wrote passages and tales of the most radiant verse ever woven in England, poetry he could later reject and calmly proscribe among "my endytinges of worldly vanitees" was too complex a person for the greatest critic of the nineteenth century.

How much more urbane is Dryden in the *Preface to the Fables*, when he compares Ovid and Chaucer:

"Both of them built on the inventions of other men, yet Chaucer had something of his own, and I may justly give our countryman the precedence in that part; since I can remember nothing of Ovid that was wholly his. Both of them understood the manners; under which name I comprehend the passions, and in a larger sense, the description of persons and their very habits. For an example, I see Baucis and Philemon as perfectly before me, as if some ancient painter had drawn them; and all the Pilgrims in the *Canterbury Tales*, their humours, their features,

and the very dress, as distinctly as if I had supped with them at the Tabard at Southwark. Yet even there too the figures of Chaucer are much more lively, and set in a better light. . . . The vulgar judges, which are nine parts in ten of all nations, will think me little less than mad for preferring the Englishman to the Roman. . . ."

And he concludes with this high praise:

"As he (Chaucer) is the father of English poetry, so I hold him in the same degree of veneration as the Grecians held Homer, or the Romans Virgil. He is a perpetual fountain of good sense; learn'd in all sciences; and therefore speaks properly on all subjects. Chaucer followed Nature everywhere. . . ."

How little in these sentences of the captious, the pre-decided, the erratic, the fitful, the secondary critic. The large soul of Dryden can understand and appreciate Chaucer's largeness, whether of this world or of another.

Mr. J. S. P. Tatlock has recently spoken, in a lecture, of a woman who wrote a history of English literature, and made much of what she called "the earnest, childlike soul of Chaucer." Mr. Tatlock may be briefly pardoned for remarking that, whatever else this was, it was not the Chaucer of the *Wife of Bath*. Naiveté is a proper attribute of the young: we elders expect it of them, and if they are wise they will never disappoint us. And may we be saved from a race of sophisticated young rascals, like the infant in the *Bab Ballads*, who, from her perambulator, saw the nursemaid kiss a policeman, and sang out, "This will be included in the chapter of my earliest recollections." But anyone of man's estate who still imagines he is clever if he is naive is a fool or a knave. The mature man knows that of all problems seriously affecting humanity, none is more important than that of love. Boccaccio himself said it long ago, "L'Amore incontro al qual chi si difende," and Chaucer Englished it,

"Love, ayeins the which whoso defendeth
Hym selven most, hym alderlest avayeeth."

Chaucer is interested in the subject as a man, as a philosopher and scholar. Tongue in his cheek, he disclaims any knowledge of the tender passion himself, and is an outsider in love's affairs,

"For I, that god of love's servauntes serve,
Ne dar to love, for myn unliklynesse."

It is as if he said: "Come, we outsiders shall study what seems to be love in this case before us." He does not treat all the varieties of the tender passion; he is no casuist of love's theology such as Andreas Capellanus, but what he does give, he analyzes with an amazingly skilful hand. He is as modern as Proust, or Gide, or Flaubert, and infinitely healthier. And since he is never less a man when he becomes a philosopher, and his vitality and humanity seem ever boundless, this may well be why his solution of the problem continues to interest old and young. And it may well be the reason, now that we have recovered the text of Chaucer (the most brilliant triumph and justification of literary research to date) his popularity is growing so rapidly that he has already begun to displace Milton, and to take his place next to Shakespeare as the great interpreter in terms of art of human life and destiny.

In his youth one is not forbidden to surmise that like the youthful Shakespeare, he made some slips which he came later to regard as regrettable, and for which he recorded his penitence. Yet even as he did so, he was following a tradition of free speech which had an excellent ecclesiastical tradition behind it.

But it will be asked, if he came later to regret these stories, why did he not disown them, and destroy the manuscripts? That may well have been impossible; at any rate, Dr. Thomas Gascoigne, in a famous theological dictionary, speaks of the poet's regret that it was so. But even if it were possible, he could wisely allow his work to be judged as a whole, as such writers as J. K. Huysmans and Paul Bourget have since done. We have seen that *Troilus and Criseyde* is a miracle of beauty and persuasiveness because that precious jewel, artistic sincerity, shines through the whole. In this sense, certainly, as he himself says in *The Knight's Tale*:

"To him that meneth wel, it were no charge,
But it is good a man ben at his large."

The truth is that father confessors of the fourteenth century thought bad words and bad acts quite as regrettable as they do today, though they neither were nor are shocked by them. But it is curious that there was never any attempt made to suppress literature of this sort. On occasion the books of heretics were publicly burnt in formal disapproval of their doctrine. But no

condemnations of secular literature exist, and to demand it is expecting too much of the age.

In particular, there are no traces whatever of any ecclesiastical displeasure with either Chaucer or his works. On the contrary, he was praised and imitated during his own lifetime not merely by the priest and chronicler, Jean Froissart, but in the following age by such churchmen as Bishop Gavin Douglas, the translator of Virgil, and by priests like Robert Henryson, who continued his own *Troilus* in the *Testament of Cressid*, and Don John Lydgate, monk of Bury and the greatest poet of his day in England, to whom he is always "my maister Chaucer."

The Ages of Faith solved the problem of literature by way of indirection. The Church and churchmen seem to have well understood that if you have a rich or well-balanced literary expression, it must thrive on the free expression of ideas. The question is not purely speculative and historical; it has a practical side. No one wants to advocate a return to the scatology of the fabliaux, much less to advance any plea for a completely uncensored literature. But in the present confused search for standards, any critic will perform a valuable service to the age who will help us to catch the flavor and bouquet of the bygone Chaucerian epoch long enough to see that achievement blossoms best in an air of generous and reasonable freedom.

SPEER STRAHAN.

GUY DE FONTGALLAND

Although every saint must have a "Devil's Advocate," modern saints seem to have more than their share of them. This is due, no doubt, to the fact that ordinarily a prophet is in honor save in his own country and in his own generation. At any rate, his own generation knows him better than may be expected of the generations that are to follow. It sees his life as a picture which has two sides, a beautiful and a drab, but unfortunately it is inclined to dwell upon the drab longer. It forgets that only a special kind of canvas could take a masterpiece on both sides, and complains when people, looking at the right side, admire what they see beautiful on it.

The Little Flower, for example, startled the world with her simple beauty. But she did it so unexpectedly that some people blinked, decided that there was something wrong somewhere, and then proceeded to subject her to a scrutiny all the more exacting because of her proximity to them. Time had not as yet projected in their true perspective her childish peccadilloes, and hence they pointed to them with a sense of triumph. Discovering that the connoisseurs were not shocked, they resumed their examination. They emerged with a handful of negatives. Therese had done nothing extraordinary, they said, at least not so far as anyone could see—as if anyone could see very far into a soul, especially if that soul has about it something extraordinary. She was just a Carmelite like the rest, with a preponderance of virtue, but, in her particular case, with a damaging amount of imperfections. It was just as they had suspected. People were making a fuss about nothing; Therese should be forgotten. But the Church, the only reliable connoisseur in sanctity, has since decided otherwise.

The critics of the Little Flower were not malicious. They were simply misled. They were the product of a tradition of hagiographical unreality. They continued to hold that the saints should be totally different from their associates. Our forefathers pictured the saints as having something worthwhile calling extraordinary. Their saints always showed signs of virtue from their very childhood. They worked miracles in the cradle, astounding everyone with the profound aphorisms

that marked their earliest lisplings. They showed no interest in the games of childhood, took their academic degrees at an age when other children were getting punished for misspellings, and, once entered on the path of virtue, never declined from it, not for the fraction of a second. There was no other side of the picture, at least not as it was painted.

Today, however, the implied impeccability of these undoubted heroes has become disconcerting to those who would follow them. Instead of inspiring confidence they are the source of discouragement. Without a fault, without equality, they are a stumbling block to those who fight an uphill battle on the way to perfection.

Of course it is not the saints who are responsible for this discouragement. It is their biographers. In an attempt to do honor to those who have won for themselves a place among the blessed, the biographers have created persons unreal and often repelling. And thus they have defeated their own purpose and that of the Church who intends that the saints should be regarded as approachable models. The Church has always insisted that of all our human race Our Lady alone was conceived without stain, alone lived and died without sin, and as far as we know without the shadow of imperfection. The rest of God's heroes and heroines were conceived with the legacy of corruption and became saints only by overcoming in greater or lesser degree its consequences. Vice, it is true, is incompatible with heroic perfection; but frailty certainly is not.

This is one of the lessons that Guy de Fontgalland is impressing upon the schoolboys of Christendom. Guy was born in Paris in 1913, and seven years later made his First Holy Communion. He was an active lad, happy, carefree, and at times alarmingly mischievous. Quite early in life he expressed the desire of becoming a priest. In fact he wanted to become a missionary like Francis Xavier, only with this difference, that he would go by aeroplane to wilds where no one before had ever ventured. But his dream was shattered on the day of his First Communion. Our Lord spoke to him and told him that he was to die soon—that he was not to be His priest; he was to be His angel. *"My little Guy, I shall take you; you will die young; you will not be my priest; I desire to make you my angel."*

Guy was stunned by the message, yet he said nothing of it, not even to his parents. He spent the next three years at

school, received a second warning of his approaching death, this time from Our Lady at Lourdes in the summer of 1924, and finally died a heroic death, January 25, 1925. Since then he has acquired a world-wide renown, both by the beauty of his life and the efficacy of his intercession. Today his Cause for canonization is progressing rapidly.

But because Guy's biographers have presented him in much the same manner as he appeared to his associates, because they have given a picture of him complete in all its details, there are some who would dwell only upon one side of the canvas and who object to those who admire what is beautiful on the other. Like the Little Flower who startled the world by her simple story, Guy has had to run the gauntlet of criticism, or, rather, of depreciation. The well-meaning critics have found out that he was not an irreproachable boy and hence does not deserve to be considered worthy of sainthood. They insist that he was merely a pious child who never experienced great trials or great temptations. There are even those who say that he failed spiritually where his companions succeeded.

The chief accusation, and perhaps the only serious one, brought against Guy is that of "laziness." Now "lazy" is a generic word and one that is apt to give rise to misconceptions. Guy must have anticipated his critics, for he speaks of his fight against apathy in school, and he does so in such terms as to satisfy the majority that he was anything but lazy. In his honesty, and perhaps in his humility, he says that laziness is his predominant fault, but that he is "fighting against it." Those who knew Guy say that he used the wrong word, that he was never lazy. His college rector states: "Guy was never an idle boy,"¹ and his mother: "That he was never idle, never unoccupied, never without something to do."² Yet the critics have seized upon Guy's humble statement and ignore the story of his really heroic struggles.

I can picture school teachers heaving a sigh of relief after reading of Guy's struggles. So there is some hope after all for Johnny-So-and-So, the boy in the back row who has a heart of gold but who likes beetles better than arithmetic or board-work.

¹ Perroy: "La Mission d'un Enfant." Paris: Vitte, 1930, p. 131.

² In a conversation with the writer.

Yes, there seems to be, for Johnny-So-and-So is so much like Guy, or, rather, Guy is so much like Johnny, who lacks "push" and incentive. Johnny, too, is fighting an uphill fight against odds which do not face those more fortunate boys who like lessons and are eager to come out with flying colors. Johnny's merit is perhaps as great, if not greater, than the honor student.

Guy made a bad start in the hurly-burly of school life, for he had not recovered as yet from the shock of his recent spiritual experience. It had killed his interest in life, had given him a sense of hopeless confusion. Once a problem at home, now he became modest, shy, and retiring. He was ill-fitted to hold his own where there was any hustling. He received many a blow which he did not return, not from any lack of physical strength but rather from want of aggressiveness. Yet he commanded the respect of his companions. One of them makes the following remark:

"I recall with wonder this tallish lad, very strong by comparison with me, and yet gentle and timid, even with those whom he could have pulverised with a gesture."³

Father McReavy, his English biographer, adds:

"We need not worry: 'muscular Christianity' has not received Gospel sanction. Besides, the little blusterer will hit anything that won't hit back."⁴

In the classroom, also, Guy was out of his element. Accustomed hitherto to the personal tuition of his governess, he found the atmosphere of the crowded schoolroom too impersonal to be compelling. His mental distraction needed direct appeal, and the direct appeal was not forthcoming. The event of his First Communion had given him strange, new things to think about, new possibilities which he must visualize, many new problems whose solution for the moment escaped his undeveloped intellect. He looked around him. None of the other boys were thinking just as he was thinking. Even the professors were alien to his mental processes. All were talking of subjects which did not seem to fit in to the scheme of things as he conceived it. It was the common denominator of their multiple interests to

³ Bernoville: "L'Enfant qui a dit Oui." Paris: Grasset, 1932, p. 65.

⁴ McReavy: "Guy de Fontgalland." St. Louis: B. Herder, 1932, p. 71.

which his attention was being called, and there was nothing which could be said that would be aimed at him directly and in person. The school curriculum was aimed at no boy in particular, least of all at Guy de Fontgalland.

As a consequence, Guy's interest in classwork speedily lapsed. One of his classmates later said: "Guy used to dream"; and one of his teachers: "He was somewhat at sea." And yet, despite his apparent listlessness, he did not do so badly. His reports were not up to the expectation of his exigent parents—reports seldom are—but they were good. He was never at the bottom of the class, although he once remarked: "Someone has to be."

At home, Guy found the preparation of his school work for the following day something of a drudgery, and, like the normal boy, he was glad when it was over. He preferred his radio, his Meccano, or his butterflies. He had his own particular interests, which were not those of his teachers, and at which his teachers would probably have been the last to express surprise. Father McReavy remarks:

"I can't say I am particularly shocked at this painful recital of skimmed exercises. The child of eight who loves his homework more than his Meccano is more of a prodigy than a normal child. Guy was a normal child trying to struggle along in the face of abnormal difficulties. No doubt he knew he should take an interest in his games, his lessons, and his homework, but frankly he either did not care, or could not care. 'I've no interest,' he said, 'in what they're saying in school, so I stop listening, and think of other things, or about inventions I want to make.'"^{*}

Every experienced teacher knows how easily a child of Guy's age "stops listening and thinks of other things." It is not so much laziness as preoccupation in a child so young. Given a congenial occupation, Guy was filled with the keenest energy. Père Pollet, one of his teachers, says that he was always busy. One day, Guy's mother, perhaps the chief critic of his apparent apathy to theoretical studies, scolded him for some caricatures he had scribbled in his copy-book during school time and ended by saying: "Guy, what a lazy boy you are!" Guy answered: "But, Mother, I am always doing something." A child who is always doing something is not slothful. His energy may be

^{*} McReavy: *Op. cit.*, p. 73.

temporarily misdirected, but it is energy, just the same. Its proper direction is regarded by modern educationalists as the primary purpose of pedagogy.

It so happened that Guy's interest centered in nature studies and mechanical occupations. Father McReavy says that Guy "... knew more about insects than does the average adult, and spent his summer holidays roaming the mountain sides in pursuit of the grasshopper, the praying mantis, the dragon-fly, and the sphinx of Languedoc. He once collected some luminous worms to entwine in his mother's hair in place of diamonds. She proved strangely unresponsive to the idea. He knew how to stroke the grasshopper into chirruping, and could tell you the life story of every member of his collection; he had read them all up in Fabre.

"No doubt by way of reaction from his earth-grubbing pursuit, he renewed his infant fondness for the stars. At the age of nine, he had collected several books on the subject; he could reel off with ease the name of this or that constellation, complete with its distance from the Earth, and make Mark (his brother) gape in admiration. His technical descriptions of the difference between Pescara's helicopter and that of Oehmichen had the same effect.

"Here, too, as in everything, he was quick to find and commune with his Little Jesus, and in the late summer would often kneel long over his prayers at the open window. Further practical research, however, was somewhat balked by the fact that normally he was packed off to bed just when all good astronomer's are beginning to rub their eyes in preparation for the day's work.

"In spite of his self-confessed idleness he was never really idle, for if he wasn't busy with his Meccano, he was buried in a book—seldom in a story book. . . .

"That a child under ten should follow his bent is not regarded as encouraging sloth, but as encouraging progress."⁶

Guy's school life was of short duration, yet it was long enough for his critics to see in it their only reason to oppose his glorification. They do not seem to realize that, in saying Guy was a lazy boy, they say he was an inactive one. Somehow or other they have failed in their appreciation of the real Guy de Fontgalland. They forget that he was not only a child who had the ordinary child's normal antipathy to tasks for which he had no natural bent, but he was the child who was soon to die. For

⁶ McReavy: *Op. cit.*, p. 75.

him there was no future, no need for all those things which practically every child dislikes. In fact, he had come to realize the vanity of all human pursuits, the mass of perishables which would be gone before he could ever find use for them.

Some, of course, will say that he should have seen the will of God, even in these things for which he had no particular taste, and should have pressed forward until that Will was finally accomplished. But this is forgetting that Guy really tried. And this is the fundamental point which Guy's little disciples and fellow-delinquents must note down and keep in mind for close imitation. "I must apply myself," he said, "to become less lazy, to work harder to become one day a priest." This was before the Call, but even afterwards he continued to struggle. It was hard, it seemed hopeless, and his critics feel that he failed miserably.

But there is one thing they have not charged him with, and this is the fruits of slothfulness. Not even his greatest enemy could say he was ever selfish or sensual. He lived a life of intimate union with Christ from the day of his First Holy Communion. This would have been impossible had he been guilty of the vice of slothfulness. Christ never is intimate with vice, although He will not forsake frailty.

But if Christ had intended Guy to be a model of childhood, why did He not preserve him from this frailty, humbly acknowledged by Guy and honestly recounted by his biographers? This is something that can be no more than a matter of conjecture. Guy's director suggests that it may have been "the price of his precocious humility." Father McReavy proposes that it may have been that

"God wished to teach us a truer sense of values. We are more inclined to stress the merit of scholastic achievement than to neglect it, and though we may judge by the fruits, not merely of success but of effort, we too often neglect to establish the motives behind the effort, and our final evaluation remains purely material. Ultimately, it is the heart alone, as seen by God, that counts, and to God a generous failure is worth more than a selfish success, a cross bravely borne worth more than all the scholastic achievement in the world. The perfect student should be a perfect Christian, but in the meantime God seems to be implying in this favoured child that He prefers the perfect Christian to the perfect student. . . . To my mind the chief reason is that

in his frailty lay the chief element of his cross. His cross was twofold; the pain of the parting, and the pain of the secret, or, in other words, the wearisome endeavour to live like an ordinary child, as though there were no secret.

"Now had God by a special grace removed this frailty, given him a taste for lessons which would never fructify, enabled him to live a double life, of inward preparation for death and outward preparation for life, without interaction or contrariety of any kind between them, He would by the same act have removed the chief burden of the cross, which was precisely the loneliness and the contrariety of everything. He would not only have made the yoke sweet and the burden light, He would have left it no longer a yoke or a burden. Guy would have been merely a pious child, who, charmed by the prospect of an opened Heaven, had let himself carried thither. He would have exercised virtue in a normal way; he would not have exercised it in the way which God desired."⁷

But, whatever the explanation, it is consoling to the average boy to know that not all the saints were geniuses and paragons, that some had to struggle against the natural handicaps of infancy and the congenital tendencies to inattention. Guy is one of them, human, lively, lovable, as he points out the way that they should take to eternal happiness.

Parents and teachers, likewise, should see in this child a solution to many of their problems; especially those parents and teachers who need to have their faith renewed in the boy who finds class a purgatory but who keeps on just the same, sometimes fighting against odds no less trying than those which faced Guy de Fontgalland.

Note: All statements regarding the holiness of Guy de Fontgalland are made in the spirit of submission to the judgment of Holy Mother the Church and especially to the decrees of Pope Urban VIII and other Sovereign Pontiffs.

JOSEPH B. CODE.

⁷ McReavy: *Op. cit.*, p. 109.

PERSISTENCE OF CRITICAL TERMS

A bridge of criticism constructed to span the stream of literature would have at least six principal pillars or schools. There would be the dogmatic school, with Aristotle, Horace, Dryden, Boileau, Pope and Johnson. They are termed avatars of rule. Then the impressionistic school, which Anatole France set up when he said, "A critic is not a judge imposing sentence, but a sensitive soul detailing his adventures among masterpieces." Lemaitre, another French critic, says, "I judge nothing, I only say what I feel." This is the school of pleasant divagations. The expressionistic school relies on instinct and brains; the craftsmanship school is author-centered; the scientific critic, like I. Richards, takes a book to a laboratory and dissects it; the modern school examines the book from the standpoint of its social significance.

All of these schools use, as their means of expression, critical terms. By a critical term we understand the characterizing words and phrases which a critic uses. A critic, it is needless to say, must deal at first hand with the literary production. He may explain and analyze the work under consideration, but he is still outside the boundary line of criticism. It is only when the critic characterizes the work giving a just estimate of its value and rank that he uses a critical term.

There are two general uses of a critical term. In the first, some unified portion of literature is the subject; the appropriated word or phrase is the predicate of the critical judgment. "The Divine Comedy" is sublime, represents the first general use of a critical term. In the second elementary use of a critical term, the attention is divided between the predicate and subject of the critical judgment. "The Divine Comedy" has sublimity, is an example of the second use.

The first one may be classed as the aesthetic type of judgment, the second as the scientific. The former would be used by the dogmatic school, the latter by the scientific. The types are, however, complementary and indispensable to each other. The predicate of the scientific type possesses relative critical significance, but it is to the predicate of the aesthetic type of judgment that we must look for the most representative use of a critical term.

Up to about the time of John Dryden, criticism was rhetorical rather than aesthetic. Critical terms were isolated, and the critic needed as his tools a knowledge of rhetoric, and a trained critical judgment. At present, however, criticism has changed from the rhetorical to the psychological point of view.

But, though schools and critics change and books are reviewed from different angles, the meaning of a critical term remains fairly constant.

In a critical review of a recent novel, the *Boston Herald*, as quoted in the *New York Times Book Review* of June 12, 1932, calls it persuasive, rich, poignant, true, compassionate, humorous, sympathetic; the *New York Herald Tribune*: appealing, notable, vital, simple, excellent, gentle; the *Saturday Review of Literature*: admirable, thrilling, magical, life-like, knowing, emotional; the *Washington* (D. C.) *Daily News*: sensitive, great, beautiful, smooth, fluent, universal; human. The *Philadelphia Ledger* characterizes it as charming, unsentimentalized, authentic; the *Minneapolis Journal*: deep, human, true, vivid; the *Chicago Tribune*: memorable, intensive, human, superb. The *Los Angeles Times* calls it engrossing and unforgettable.

Out of the thirty-nine critical terms applied to this novel by present-day critics, only ten occur which cannot be traced back to the very beginnings of English criticism. These are: rich, compassionate, appealing, notable, knowing, sensitive, universal, deep, engrossing.

"Poignant" was first used by John Dryden. Hazlitt in his *English Common Writers*, page 163, speaks of "wit which is poignant, though artificial." Hallam in his *Literary History*, Vol. I, page 63, claims that there is "an obsolescence of language which gives a kind of poignancy."

Ben Jonson made use of the word "gentle" in his criticism, and both Swinburne and Gosse were acquainted with our modern term, "thrilling." Rosetti in "Lives," page 388, speaks of magical potency."

Addison as early as 1711 wrote concerning Milton, "I have endeavored to show how many passages are beautiful by being sublime." Pope writes of "smooth English verse"; Swinburne speaks of the "noble union of truth and charm."

"Intense" has been much in use, emphasizing sometimes

strength of thought or, again, strength of emotion. Bagehot writes, "Poetry must be intense in meaning." Landor speaks of "strength and intensity of thought," Rossetti calls Wadsworth "a meditative and intensive poet," while Dowden in his "Studies in Literature," page 66, says that "Wordsworth is never intense for the very reason that he is spiritually massive."

It is apparent, then, even from this brief survey that, however much the critics may differ in judgment, any meaning once developed in a term tends to persist. Though certain general features of literary composition have been emphasized more at one time than another—as, for instance, language and mechanical construction in the early criticism, thought or sentiment in the next period, followed by imagery and then by the correspondence of a composition to the facts of actual life—it, nevertheless, remains true that any use of a term once established tends to recur, and that there is a decided persistence of critical terms.

SISTER M. AGATHA O'NEILL.

EDUCATIONAL NOTES

1933 SUMMER SESSION OF THE CATHOLIC UNIVERSITY

The twenty-third Summer Session of The Catholic University of America opened on June 23, 1933, with an enrollment of 1,131 students, an increase of 100 over the registration of last year. With economic conditions throughout the country as they are, and with a serious decrease in the student body of nearly all other summer sessions, this largest enrollment in our history is most gratifying. Of the total number 645 were Sisters, 184 Clerics, 137 Laywomen, and 165 Laymen. Of the total number also, 502 were graduate students, 560 undergraduate, and 69 special students.

The following charts show the distribution of these students according to states, dioceses, and religious communities.

CHART I

Students According to States

Alabama	6	New Hampshire.....	5
Arkansas	2	New Jersey.....	56
California	3	New York.....	130
Connecticut	66	North Carolina.....	12
Delaware	6	North Dakota	4
Florida	13	Ohio	65
Georgia	4	Oregon	2
Illinois	13	Pennsylvania	107
Indiana	12	Rhode Island	1
Iowa	6	South Carolina	12
Kansas	8	South Dakota	1
Kentucky	24	Tennessee	1
Louisiana	2	Texas	14
Maine	2	Vermont	1
Maryland	92	Virginia	26
Massachusetts	35	Washington	1
Michigan	7	West Virginia	9
Minnesota	6	Wisconsin	11
Missouri	3	District of Columbia.....	357

Foreign

Canada	4	Cuba	1
Australia	1		

Total Enrollment 1,131

CHART II

Students According to Dioceses

Albany	19	Mobile	6
Altoona	1	Nashville	1
Baker City	1	Newark	42
Baltimore	467	New Orleans	2
Boston	22	New York	39
Brooklyn	20	Ogdensburg	5
Burlington	1	Peoria	1
Buffalo	15	Philadelphia	65
Charleston	12	Pittsburgh	4
Chicago	9	Portland, Oregon	1
Cincinnati	32	Portland, Maine	2
Cleveland	16	Providence	1
Columbus	2	Raleigh	6
Concordia	2	Rapid City	1
Corpus Christi	2	Richmond	22
Covington	5	Rochester	1
Dallas	8	Rockford	1
Davenport	1	St. Augustine	13
Denver	2	St. Cloud	1
Detroit	7	St. Louis	1
Dubuque	4	San Antonio	4
Duluth	3	San Francisco	3
Erie	3	Savannah	4
Fall River	12	Seranton	15
Fargo	4	Sioux City	1
Fort Wayne	5	Seattle	1
Green Bay	5	Springfield, Ill.	2
Harrisburg	13	Springfield, Mass.	2
Hartford	66	Syracuse	34
Kansas City	2	St. Paul	2
Indianapolis	7	Toledo	13
Leavenworth	4	Trenton	12
Little Rock	2	Wheeling	9
Louisville	18	Wichita	2
Manchester	5	Wilmington	7
Milwaukee	2		

Foreign

Australia	1	Cuba	1
Canada	4		

Total Enrollment 1,131

CHART III

Sisters and Clerics According to Religious Communities

<i>Benedictines</i>	36	Newburgh, N. Y.....	10
Atchison, Kan.	2	New Orleans	1
Bristow, Va.	15	St. Catherine, Ky.	1
Covington, Ky.	3	St. Louis, Mo.	1
Duluth, Minn.	2	Sinsinawa, Wis.	11
Ferdinand, Ind.	2	Upper Montclair, N. J. .	1
Elizabeth, N. J.	7	<i>Felician</i>	5
Ridgely, Md.	1	Lodi, N. J.	5
Washington, D. C.	4	<i>Franciscan</i>	79
<i>Bernardine</i>	2	Aurora, Ill.	1
Reading, Pa.	2	Baltimore, Md.	5
<i>Blessed Sacrament</i>	15	Buffalo, N. Y.	1
Cornwell Hts., Pa.	15	Chicago, Ill.	1
<i>Charity</i>	19	Detroit, Mich.	1
Baltic, Conn.	4	Glen Riddle, Pa.	23
Leavenworth, Kan.	2	Joliet, Ill.	2
Mt. St. Joseph, O.	2	Monitowoc, Wis.	6
Mt. St. Vincent, N. Y. .	7	Norfolk, Va.	1
Nazareth, Ky.	3	Oldenburg, Ind.	2
Willimantic, Conn.	1	Orange, N. J.	1
<i>Charity of Incarnate Word</i>	2	Pendleton, Ore.	1
San Antonio, Tex.	2	Poughkeepsie, N. Y.	1
<i>Charity of St. Augustine</i>	3	Richmond, Va.	2
Lakewood, Ohio	3	Syracuse, N. Y.	28
<i>Charity of St. Vincent de Paul</i>	2	Washington, D. C.	1
Emmitsburg, Md.	2	Wilmington, N. C.	2
<i>Daughters of Charity, St. Vincent de Paul</i>	2	<i>Grey Nuns of Sacred Heart</i>	9
Convent Station, N. J. .	2	Buffalo, N. Y.	4
<i>Divine Providence</i>	5	Lowell, Mass.	2
San Antonio, Tex.	3	Ogdensburg, N. Y.	2
Washington, D. C.	2	Plattsburg, N. Y.	1
<i>Dominican</i>	39	<i>Holy Cross</i>	20
Bronx, N. Y.	2	Alexandria, Va.	2
Caldwell, N. J.	1	Baltimore, Md.	1
Cambridge, Mass.	1	Lancaster, Pa.	3
Camden, N. J.	2	Manchester, N. H.	1
Fall River, Mass.	2	Marshall, Tex.	1
Great Bend, Kan.	1	New York City	1
Hoboken, N. J.	1	Ocean View, Va.	3
Louisville, Ky.	1	Washington, D. C.	8
Memphis, Tenn.	1	<i>Holy Family of Nazareth</i>	6
Mission, San Jose, Calif..	1	Washington, D. C.	6
Newark, N. J.	1	<i>Holy Humility of Mary</i>	2
		Villa Maria, Pa.	1
		Cleveland, O.	1

<i>Holy Names of Jesus and Mary</i>		Washington, D. C.	1
Albany	28	Worcester, Mass.	2
Key West, Fla.	9	<i>Mission Workers of Sacred Heart</i>	4
<i>Holy Union of the Sacred Heart</i>		Bernharts, Pa.	2
Fall River, Mass.	8	New York City	1
<i>Immaculate Heart of Mary</i>	14	Washington, D. C.	1
Goldsboro, N. C.	1	<i>Most Precious Blood</i>	6
Hastings, Pa.	1	Columbia, Pa.	2
Immaculata, Pa.	3	Dayton, O.	1
Pittston, Pa.	1	Norwood, O.	2
Seranton, Pa.	6	Wichita, Kans.	1
Syracuse, N. Y.	1	<i>Notre Dame De Namur</i>	32
Washington, D. C.	1	Boston, Mass.	3
<i>Madames of the Sacred Heart</i>	3	Cincinnati, O.	1
Detroit, Mich.	1	Columbus, O.	1
New York City	1	Covington, Ky.	2
Washington, D. C.	1	Dayton, Ohio	1
<i>Mary of Presentation</i>	3	Malden, Mass.	1
Valley City, N. D.	3	Philadelphia, Pa.	5
<i>Mercy</i>	85	Washington, D. C.	18
Atlantic City, N. J.	1	<i>Oblate Sisters of Providence</i>	3
Baltimore, Md.	2	Baltimore, Md.	3
Belmont, N. C.	5	<i>Our Lady of Mercy</i>	12
Brooklyn, N. Y.	2	Charleston, S. C.	12
Cincinnati, O.	5	<i>Pallottine Sisters</i>	2
Chicago, Ill.	1	Huntington, W. Va.	2
Dallas, Pa.	5	<i>Presentation of B. V. M.</i>	2
Detroit, Mich.	1	San Francisco, Calif.	2
Douglaston, N. Y.	1	<i>Religious of Christian Education</i>	1
Erie, Pa.	3	Ashville, N. C.	1
Fort Smith, Ark.	2	<i>Saint Joseph</i>	85
Hartford, Conn.	23	Brentwood, N. Y.	2
Harrisburg, Pa.	3	Brighton, Mass.	6
Lakewood, N. J.	2	Brooklyn, N. Y.	2
Louisville, Ky.	1	Chestnut Hill, Pa.	21
Manchester, N. H.	4	Garfield Hts., Pa.	1
Milford, Conn.	3	Grand Forks, N. D.	2
Mt. Washington, Md.	2	Hartford, Conn.	25
Nazareth, N. C.	1	Haverhill, Mass.	1
N. Plainfield, N. J.	3	Kansas City, Mo.	1
Perth Amboy, N. J.	2	McSherrystown, Pa.	1
Portland, Me.	2	Nazareth, Mich.	4
Savannah, Ga.	3	Peoria, Ill.	1
Syosset, L. I.	1	Rome, N. Y.	1
Trenton, N. J.	4	St. Augustine, Fla.	3

Syracuse, N. Y.	2	<i>Society of the Divine Savior</i>	1
Troy, N. Y.	3	St. Nazians, Wis.	1
Washington, D. C.	1	<i>Society of The Holy Child</i>	
Weston, Mass.	5	Jesus	4
Wheeling, W. Va.	3	Parkersburg, W. Va.	2
<i>St. Mary of Namur</i>	11	Rosemont, Pa.	1
Buffalo, N. Y.	2	Summit, N. J.	1
Dallas, Tex.	2	<i>Ursulines</i>	52
Fort Worth, Tex.	4	Cleveland, Ohio	9
Kenmore, N. Y.	2	Cumberland, Md.	3
Washington, D. C.	1	Frostburg, Md.	2
<i>School Sisters of Notre</i>		Lakewood, Ohio	1
Dame	31	Louisville, Ky.	6
Baltimore, Md.	15	New Rochelle, N. Y.	2
Brooklyn, N. Y.	1	New York City, N. Y. ..	9
Catonsville, Md.	1	Overlea, Md.	1
Fort Lee, N. J.	2	St. Joseph, Ky.	3
Hagerstown, Md.	1	Tiffin, Ohio	1
Washington, D. C.	11	Toledo, Ohio	8
<i>Sisters of Providence</i>	2	Wilmington, Del.	5
St. Mary of the Woods,		Youngstown, Ohio	2
Ind.	2		

Total Enrollment of Sisters 645

Clerics

<i>Atonement</i>	2	Cumberland, Md.	2
Garrison, N. Y.	1	Philadelphia, Pa.	1
Washington, D. C.	1	Scranton, Pa.	1
<i>Augustinian</i>	1	Washington, D. C.	8
Washington, D. C.	1	<i>Discalced Carmelite Fathers</i>	1
<i>Benedictine</i>	22	Washington, D. C.	1
Belmont, N. C.	1	<i>Dominican</i>	10
Collegeville, Minn.	1	Washington, D. C.	10
Cullman, Ala.	1	<i>Franciscans</i>	9
Lacy, Wash.	1	<i>Friars Minor</i>	
Lisle, Ill.	4	Cincinnati, Ohio	5
Newark, N. J.	6	St. Bernard, Ohio	2
St. Bernard, Ala.	4	<i>Friars Minor Conventuals</i>	
Washington, D. C.	4	Buffalo, N. Y.	1
<i>Capuchin</i>	10	Syracuse, N. Y.	1
Hays, Kan.	1	<i>Holy Cross</i>	5
Herman, Pa.	1	Indianapolis, Ind.	1
Washington, D. C.	8	Notre Dame, Ind.	3
<i>Carmelite</i>	2	Washington, D. C.	1
Niagara Falls, Ont.	2	<i>Jesuit</i>	1
<i>Christian Brothers</i>	15	Mobile, Ala.	1
Ammendale, Md.	3		

<i>Marists</i>	1	Greenleaf, Kan.	1
Atlanta, Ga.	1	Pittsburgh, Pa.	1
<i>Oblates of St. Francis de Sales</i>	10	St. Paul, Minn.	1
Philadelphia, Pa.	1	St. Petersburg, Fla.	1
Washington, D. C.	9	Scranton, Pa.	1
<i>Oblates of Mary Immaculate</i>	3	Sheboygan, Wis.	1
Buffalo, N. Y.	1	Springfield, Ill.	2
San Antonio	1	Yonkers, N. Y.	1
Washington, D. C.	1	Washington, D. C.	1
<i>Passionist</i>	5	Charlottetown P. E. I. .	1
Dunkirk, N. Y.	3	Australia	1
Washington, D. C.	2	<i>Society of Mary</i>	6
<i>Precious Blood</i>	7	Sioux City, Iowa	1
Collegeville, Ind.	1	Dayton, Ohio	5
Carthage, Ohio	6	<i>Society of St. Joseph</i>	2
<i>Society of the Divine Savior</i>	3	Washington, D. C.	2
St. Nazianz, Wis.	2	<i>Sulpician</i>	7
Washington, D. C.	1	Baltimore, Md.	1
<i>Secular</i>	26	Ellicott City, Md.	1
Albany, N. Y.	1	Toledo, Ohio	1
Brooklyn, N. Y.	1	Washington, D. C.	4
Cambridge, Ohio	1	<i>Viatorians</i>	11
Cincinnati, Ohio	2	Buffalo, N. Y.	1
Cresco, Iowa	1	Washington, D. C.	10
Davenport, Iowa	1	<i>Vincentians</i>	2
Denver, Colo.	1	Brooklyn, N. Y.	1
Dubuque, Iowa	3	Niagara Falls, N. Y.	1
Duluth, Minn.	1	<i>Xavarian</i>	23
Emmitsburg, Md.	1	Silver Spring, Md.	19
Fall River, Mass.	1	Washington, D. C.	4

Total Enrollment of Clerics 184

Sixty-one Orders and Congregations from 258 district Motherhouses and Provincial Houses in the United States, Canada, Australia, and Cuba were represented.

Two hundred and ninety-three courses were given, 72 more than last year.

One hundred members on the teaching staff of which 65 were regular members the University faculty.

The numbers of special lectures and musical programs was unusually large. This of course is one of the special features of the session and greatly appreciated by the student body. They were as follows:

Saturday, July 1, Miss Margaret Lynch, Assistant Executive

Secretary of the National Council of Catholic Women, addressed the summer session on "Influence of the Farm Woman in the Present Crisis."

Monday, July 3rd, Rev. J. Edw. Rauth, O.S.B., addressed the students of the summer session on "Eidetic Ability."

Wednesday, July 5th, Dr. Roy J. Deferrari addressed the Graduate Students of the summer session.

Friday, July 7th, His Excellency, the Apostolic Delegate addressed the students of the summer session in the Shrine of the Immaculate Conception. After the address, Benediction of the Most Blessed Sacrament was given.

Monday, July 10th, Mrs. Ellen Ryan Jolly addressed the student body on "Why I Consider Nuns of the Battlefield Distinctive American Heroines."

Friday, July 14th, a Recital on the Theremin by Mrs. M. de Beauvais Richard, assisted by Mr. McMahon, Baritone.

Sunday, July 16th, Recital of Liturgical Music by Group from the Pius X School of Liturgical Music.

Wednesday, July 19th, Mr. Regus of the Rand McNally Co. addressed the students of the Summer Session on "Globe Study."

Thursday, July 20th, Lecture by Reverend W. Howard Bishop, "The Aims and Achievements of the Catholic Rural Life Movement."

Sunday, July 23rd, A Recital by Constance Hejda, Contralto.

Sunday, July 23rd, A Piano Recital by Malton Boyce, M.M.

The excursions arranged for the students of the summer session were:

Saturday, July 8th, Excursion to Mount Vernon by way of the new Memorial Bridge.

Saturday, July 15th, Trip around the City of Washington.

Saturday, July 23rd, Trip to Annapolis and U. S. Naval Academy.

30TH ANNUAL MEETING OF N. C. E. A.

The Thirtieth Annual Meeting of the National Catholic Educational Association was held in the Auditorium, St. Paul, Minn., June 26-29, under the auspices of His Excellency, the most Reverend John Gregory Murray, S.T.D., Archbishop of Saint Paul. The *Catholic School Journal*, in commenting on this meeting,

said: "That there was a convention of the National Catholic Educational Association at all was, in this fourth year of depression, an achievement; that it was so well attended, so confident in its ideals and its program, and so generally successful in its every aspect, was truly amazing." The Rev. Daniel M. O'Connell, S.J., writing of the Convention in *America*, observed: "One must attend a meeting of the National Catholic Educational Association to realize the extent of the Church's work in this field."

There were several new features at this year's Convention. An entire day's meeting, for example, on Monday before the formal opening was devoted to a Parent-Teacher Conference, sponsored jointly by the Association and the National Council of Catholic Women. In addition, the reception to the delegates, which has usually been held at the headquarters' hotel, was this year conducted in the Auditorium on Monday night. Another evening session was held at the Auditorium on Wednesday. These meetings, which were largely attended, were featured by addresses by nationally known speakers.

An innovation in the form of a moving-picture entertainment was provided at the close of the first general meeting on Tuesday morning. This entertainment consisted of news reel sound pictures of scenes in Rome and the Vatican City, His Holiness, Pope Pius XI, giving his first radio broadcast, and President Roosevelt receiving an honorary degree at the 1933 Commencement Exercises of The Catholic University of America. Among the other special features was a Puppet Demonstration, also given in the Auditorium, and an unusually attractive educational exhibit that was open daily in the exhibit hall of the Auditorium.

The Convention was honored by the presence of a number of Bishops, several of whom gave outstanding addresses. His Excellency, the Most Reverend John Gregory Murray, S.T.D., who preached the sermon at the opening Mass, declared that "The mission of the Church has always been the development of the individual soul. This does not mean that we should be indifferent to the interests of man. The Church is indeed a patron of science, arts, literature, but these things, despite their glory, are but mere trappings of human existence when compared to the Church. . . .

"Today man has developed a materialism that is taking him away from the foundation of divine truth," Archbishop Murray continued. "To counteract this tendency the educators of the nation must emphasize the teachings of Christ—we must seek to adjust the principles of divine life to human learning in such a way that the sight of God is never lost."

His Excellency, the Most Reverend Francis W. Howard, President General of the Association, addressing the Convention at the opening session, declared that recent developments in the general educational field are bringing a better appreciation of a position which the Catholic schools have long held. The President General quoted from a report on the research findings of the Carnegie Foundation which said American schools are greatly overburdened by the weight and complexity of their curricula, and must get back to a far simpler program if they are to fulfill a sane purpose. This counsel, Bishop Howard said, is in line with the position which Catholic schools have always held, but which, because of latter-day trends in secular schools, have not always been appreciated.

The rights of the parent in the field of education and the duties of fathers and mothers as educators were discussed by His Excellency, the Most Reverend Edwin V. O'Hara, Bishop of Great Falls, who was one of the speakers at the Parent-Teacher Conference.

His Excellency, the Most Reverend John B. Peterson, Bishop of Manchester, delivered the keynote address of the Convention at the opening meeting. Bishop Peterson's address, which has attracted considerable attention, is now in pamphlet form, as the August Bulletin of the N. C. E. A.

The Report of the Proceedings and Addresses of the St. Paul meeting will be published as the November Bulletin of the Association.

The large number of Catholic educators in attendance, the many vital subjects that were discussed, and the nation-wide interest in the St. Paul meeting emphasized the importance of membership in the National Catholic Educational Association. The Most Reverend Francis W. Howard, President General, and the Reverend George Johnson, Ph.D., Secretary General of the Association, in their addresses at the closing meeting of the Con-

vention, pointed out the great need for new members at this particular time. All who for financial reasons were impelled to discontinue membership temporarily were urged to become active members at the earliest opportunity.

This appeal of the officers of the Association should be heeded by all who are engaged in Catholic educational work. The N. C. E. A. must be strong in order effectively "to promote the principles and safeguard the interests of Catholic education."

SURVEY OF THE FIELD

Announcement is made of the establishment of a seminary at Momence, Ill., in charge of the Claretian Missionaries, C.M.F., with the Rev. Joseph Puigvi, C.M.F., as first rector. Father Puigvi completed his studies at the Catholic University of America, Washington, and comes to his new post from Compton, Calif., where he was Prefect of Postulants at Dominguez Seminary. The Claretian Fathers have been laboring among the Mexicans in Chicago, being in charge of the National Shrine of St. Jude, and of St. Francis Assisi Church. The new seminary is called St. Jude's Seminary . . . The County Commissioners of St. Mary's County, Maryland, have voted an appropriation of \$8,000 for the transportation of children attending parochial schools. For the public schools of the county the cost last year was \$26,350, all of which was paid by the State . . . A provision of the Wisconsin law which heretofore has barred Catholic teaching Sisters from obtaining State certificates has been eliminated by an amendment to the State statutes relating to teachers' licenses. Heretofore, the law provided that State teaching certificates should be issued only after satisfactory proof of preliminary teaching done in public schools. This barred the Catholic Sisters teaching in parochial and private schools. The amended law now provides that the certificate shall be issued upon proof of preliminary teaching in public, parochial or private schools . . . Children attending private and parochial schools in the State of Illinois will be provided with free transportation to such institutions, by virtue of the School Bus Bill having become a law. The measure was passed by both houses of the Legislature, and, although the Governor did not sign the bill, it has now become a law without his signature. The law, which makes an addition to the "Act to establish and maintain a

system of free schools," approved in 1909, provides: "In case children who attend any school other than a public school reside on or along the highway constituting the regular route of any public school, bus or conveyance provided by any school district for transporting pupils to and from the public schools, the board of directors or board of education of such school district shall afford transportation, without extra charge, for such children from their homes, or from some point on the regular route nearest or most easily accessible to their homes to such school, other than a public school, or to the point on such regular route which is nearest or most easily accessible to such school." . . . A proposed amendment to the general appropriation bill providing for State aid for parochial schools failed by a single vote to receive action in the closing hours of the last session of the Ohio State Senate . . . The fight for justice for the private non-profit schools of California through elimination of the State taxes now assessed against them will be continued until it succeeds, it was announced in a statement issued by Carl A. Henry, president of the Private Non-Profit School Association. The proposition was defeated at the State elections June 27. California, the only State in the Union which taxes such institutions, requires the private non-profit schools to pay a levy of \$350,000 annually, although their operation saves the State \$12,000,000 yearly that would have to be expended on the children and a capital outlay of \$20,000,000 that would be necessary for additional school buildings . . . Jasper Academy, a Catholic Preparatory School for boys situated at Jasper, Indiana, for many years was removed this summer to Aurora, Ill., and took over the direction of the Fox Valley Catholic High School. The new school, which will be called "Marmion," will be a Catholic preparatory school for day and resident students under the direction of the Benedictines. In its day department it will absorb the students of Fox Valley High School . . . Seven girls from the graduating class of thirty-six of St. Mark's parish high school, St. Louis, Mo., entered the Order of St. Dominic at Sparkhill, N. Y. St. Mark's is noted for the large number of vocations to the religious life. Last year seven graduates of this school became Dominican novices and the previous year eight girls entered the Order . . . A cooperative station of the climatological service of the United States

Department of Agriculture has been established at St. Norbert College, West De Pere, Wis. The station, under the direction of George C. Claridge, instructor in physics and astronomy, takes reading of maximum and minimum temperature and records the amount of rainfall daily . . . The Rev. James B. Macelwane, S.J., director of the department of geophysics at St. Louis University, has been appointed one of the American delegates to the fifth general assembly of the International Geodetic and Geophysics Union. The sessions will be held in Lisbon, Portugal, September 14 to 24. Father Macelwane will read a paper presenting a new set of tables for the analysis of earthquake records which will be based on researches conducted at the St. Louis University geophysical laboratory . . . Sister Alameda, music instructor and widely known as an authority on liturgical music, died early in June at the convent of the Sisters of Notre Dame, Cincinnati, Ohio, at the age of 69. Sister Alameda was music instructor at the convent for 35 years . . . The National Geographic Society announces that publication of its weekly Geographic News Bulletins for teachers will be resumed early in October. These bulletins are issued weekly, five bulletins to the weekly set, for thirty weeks of the school year. They embody pertinent facts for classroom use from the stream of geographic information that pours into The Society's headquarters. The bulletins are illustrated from The Society's extensive file of geographic photographs . . . The Most Rev. John A. Duffy, Bishop of Syracuse, presided early last month at the funeral services in St. Anthony's Convent Chapel, Syracuse, N. Y., for Sister Mary Catherine, member of the Third Order of St. Francis for 65 years. Sister Catherine devoted her years in the religious life to teaching . . . Sister Justine, noted educator and a member of the Sisters of Charity for thirty-five years, died last month at St. Joseph's Villa, Richmond, Va. Sister Justine devoted her whole life to education. Born in Albany, N. Y., she attended and graduated from Vassar College. After graduation she taught for a time in the public schools of New York and after her entrance into the Sisters of Charity continued teaching in New York in schools conducted by that Order. Sister Justine for many years was head of the Department of Education of St. Joseph's College, Emmitsburg, Md. . . . Joseph F. Vanhorn, of the Univer-

sity of Pennsylvania, was reelected president of the Federation of College Catholic Clubs at the eighteenth annual international conference of the organization, which closed at Atlantic City, N. J., July 8. Delegates present represented between 50,000 and 60,000 undergraduates and alumni of colleges principally in the United States. Other officers elected were Cyril C. Nigg, University of California, vice-president; Lawrence W. Brennan, City College of New York, treasurer; Martha O'Toole, corresponding secretary, Boston University; Mary Knowles, University of Pennsylvania, recording secretary, and the Rev. John W. Keogh, of the University of Pennsylvania, chaplain . . . The Very Rev. Thomas Plassman, O.F.M., president of St. Bonaventure's College, St. Bonaventure's, N. Y., was reelected chairman of the Franciscan Educational Conference at the fifteenth annual meeting which was held July 5 to 7 at St. Anthony's Monastery, Marathon City, Wis. Other officers of the Conference elected are: the Rev. Giles Kaczmarek, O.M.C., Superior of St. Hyacinth's Seminary, Granby, Mass., vice-president; the Very Rev. Claude Vogel, O.M.Cap., Superior of the Capuchin College of St. Francis, Washington, D. C., secretary, and the Rev. Sebastian Erbacher, O.F.M., president of Duns Scotus College, Detroit, editor of *Franciscan Studies* . . . Announcement was made by the Rev. Joseph J. Wehrle, Diocesan Superintendent of Schools, that, beginning with the fall term, arrangements have been made for conducting a two-year college course for young men of Erie who, having finished high school, find themselves unable to go away to college. The courses will be conducted at the Administration Building, the institution having been chartered by the State Department of Public Instruction and being identified with the Association of Catholic Colleges and Universities. The courses contemplated, Father Wehrle announced, include academic, scientific and business. Subjects taught will include English, Latin, German, French, Greek, algebra, geometry, trigonometry, chemistry, religion, history, accounting, commercial law and economics . . . The Holy Name Province of the Order of Saint Dominic, Oakland, Calif., will break ground this fall for a \$75,000 addition to the monastic buildings of the College of Saint Albert the Great. This completed structure will represent a total investment of \$500,000 . . . Sacred Heart Junior College, a new

Catholic institution of higher learning in the Diocese of Wichita, will open its first year of academic instruction at St. John's Provincial Motherhouse, Wichita, Kan., Tuesday, September 12, under the general supervision of the Diocesan School Office. The Rev. Leon A. McNeill, diocesan superintendent of schools, will serve as president of the institution and chairman of the advisory board of Sisters from the various teaching communities who will assist in the management of the school . . . Establishment of a Queen Isabella Foundation in the National Catholic School of Social Service at Washington, D. C., was voted at the biennial convention of the National Circle, Daughters of Isabella. The Foundation was voted as "a living monument in preference to erecting a monument in bronze or marble to honor Queen Isabella" as had been planned . . . Every authority on education in Ireland participated in the fifth biennial Conference of the World Federation of Education Associations, which was held in Dublin the first week in August. This Conference was first held in San Francisco in 1922. It has met since in Edinburgh, Toronto, Geneva and Denver. The program of papers to be read included one by the Rev. Father Corcoran, S.J., on "The Structural Principles of Catholic Education," and a paper by Mrs. Denis Kennedy on "An Irish Mother's Views of an American Nursery School." On Sunday, July 30, the Most Rev. Edward J. Byrne, Archbishop of Dublin, presided at a solemn high Mass at the Pro-Cathedral, and on the previous day there were special services at the Protestant Cathedral, and at Presbyterian and Methodist churches . . . The Very Rev. Vladimir Ledochowski, S.J., Father General of the Society of Jesus, has cabled to the Very Rev. Joseph Dineen, S.J., permission to proceed with plans for the building of the new St. Peter's College, Jersey City, N. J. It is hoped to begin building operations soon so that the college will be ready for opening in February, 1934. The structure will be eleven stories high. The basement and ground floor will be devoted to a gymnasium. The next two floors will be the auditorium and chapel. The next three will be for class rooms and the next three will be lecture rooms and scientific laboratories. The top floor will include students' recreation rooms, cafeteria and lounge. Outdoor exercise space will be provided on the roof.

REVIEWS AND NOTICES

Agricultural Systems of Middle Europe. Ed. by O. S. Morgan.
New York: The Macmillan Company. Pp. xix + 405. Price,
\$5.00.

This book is a fairly comprehensive presentation of current agricultural systems and policies of the following contiguous Middle Eastern European States: Austria, Bulgaria, Czechoslovakia, Greece, Hungary, Poland, Rumania, and Jugoslavia. The volume is a symposium of articles contributed by agricultural authorities in their respective states and edited by Professor Morgan of Columbia University. It brings before the reader the essential economic factors in the agricultural and commercial competition of Middle Europe and it gives him a fair picture of the culture and even of the philosophy of life of the European peasant. The topics most frequently touched upon in the different chapters are the following: physical and geographical factors, production, markets and marketing, cooperation and cooperatives, imports and exports, education, income, credits, taxation, and tariffs. Often, too, a brief history of the agriculture of the particular country being dealt with prefaces the chapter, or at least the changes that have taken place since the realignment of the frontiers of these countries after the World War are briefly indicated. Many of the terms used in the book are none too familiar to the American reader. Such are, for instance, the following expressing weights or measures: quintal, hectoliter, hectar, stremma, and cadastral yoke.

While the volume is in no sense a textbook on rural economics and much less one on rural sociology, it should serve as valuable collateral reading to such courses. It should appeal also to students of international problems and policies of an agricultural and commercial nature and should contribute not a little toward a clearer and more sympathetic understanding between American and European agriculturists. The book is further proof of the growing interest of some of our larger educational institutions in American and in world agriculture. Further volumes have been promised by Professor Morgan.

EDGAR SCHMIEDELER, O.S.B.

Bishop Berkeley, His Life, Writings, and Philosophy, by J. M. Hone and M. Rossi. New York: The Macmillan Company.

Messrs. Hone and Rossi have written a superior work on the elusive Bishop Berkeley, Anglo-Irish philosopher, scholar, and Bishop of Cloyne, which merits the introductory encomium by W. B. Yeats who rejoices in what he regards as the deistic tendencies of the philosopher: "I reject with less liking and equal incredulity the Berkeley who has come down to us in the correspondence of his day; the sage as imagined by gentlemen of fortune—a rôle accepted by Berkeley that he might not be left to starve in some garret by a generation terrified of religious scepticism and political anarchy, and loved because it hid from himself and others his own anarchy and scepticism." It is a book which should be read by students of early American education, of eighteenth century philosophy, and of the politico-cultural life of Anglican Ireland in the days of Provost Browne, Archbishops King and Boulter, and Philosophers Tolland and Molyneux.

This is more than a sketch of the interesting life of George Berkeley as an unhappy boy in Kilkenny, a student in Ormonde's famous Kilkenny College, a scholar in Trinity College, a tutor in Hebrew and Greek, an Associate in London of Percival, Addison, Swift, Gay, Steele, and Pope, an ardent Churchman, Dean of Derry, sojourner in Rhode Island, Bishop of Cloyne, and scholarly resident of Oxford. It goes beyond Berkeley's other biographers and brings out new material: the execution of a brother, the likelihood that his mother was an Irish Catholic probably of the same family as General Wolfe, his tendencies toward Jacobitism, his patronizing sympathy with the mere Irish, his interest in the Sacheverell case, and his labors for the relief of the afflicted in the famine and plague years of 1739-1741. But Hone and Rossi are chiefly concerned with Berkeley's writings and somewhat intangible contribution to education and philosophy in his essays and in his dialogues against deism. There is no glorification of the man or his work but a critical study of his *Commonplace Book*, *Theory of Vision*, *De Motu*, *Principles of Human Knowledge*, *Alciphron* or *The Minute Philosopher*, *Word to the Wise*, in which he advises the Catholic clergy, *Letter to Roman Catholics*, in which he urges how little they could hope from a Stuart re-

storation, and the *Defence of Free-Thinking in Mathematics*. Berkeley lacked a knowledge of the Fathers, a recognition of foreign scholarship, and a courage which would permit him to sacrifice position for non-conformity. Too obsequious for a great man, he was not sufficiently subservient to win the see of Armagh or the provostship of Trinity. His enemies were in the Church of Ireland; and they, as much as its impracticability, ruined his project for a college in Bermuda or in Newport. Gaelic revivalists revere him for his advice to study the Irish tongue, but his interest in Gaelic, as in the Charity Schools, was as a means to convert the Irish masses to the state church.

In America, Berkeley's name lives as a patron of Yale and Harvard Colleges, as an adviser of the founders of King's College (Columbia) and the College of Philadelphia (University of Pennsylvania), as an influence on Dr. Johnson and President Cutler of Yale, and as a possible influence on Jonathan Edwards. In Ireland, once known as the Irish Plato, he is still revered in intellectual circles.

RICHARD J. PURCELL.

Some Lists of Catholic Lay Teachers and Their Illegal Schools in the Later Penal Times, by T. Corcoran, S.J., D.Litt. Dublin: M. H. Gill and Son, 1932. Pp. 116.

Father Corcoran, professor of education in the National University, Dublin, and the premier authority on Irish education, has published in this little brochure some extremely valuable historical material on the Catholic Lay Teachers of penal times. He does more than reprint source material, he analyses as the historian should; and in his interpretation he displays little bitterness toward authorities who sought to destroy the nationality and creed of the Irish by tyrannical educational legislation. Yet he develops the facts in full.

There is a summary of penal enactments concerning schools, teachers, and students sent to Continental refugee colleges, together with an account of the establishment of the Anglican Charity Schools as supported by Archbishops Boulter and King and by Berkeley and Swift. From a fragmentary record, there is a list of Kerry and Limerick teachers who were indicted (1711-1722), and, if the record were complete, no doubt convicted. There are notes of reported schools in 1731, lists of Catholic lay

teachers in the dioceses of Cashel and Emly 1740-1760, references to some Catholic teachers of 1787 in Tipperary, Kerry and Limerick, the parochial school census for Cloyne and Ross in 1807, and the Catholic School census for the diocese of Killaloe in 1824. There is evidence that the hedge-school under these masters was no mean place to learn the classics and mathematics and to be prepared for business or the seminary. There are indications that convicted masters were sent to the English plantations in America, where, incidentally, they made their contribution to our colonial culture. There is the sad story of "bird-nest school," of evicting tenants from the land who would not patronize the minister's school, of famine-coercions, of the systematic attempt of the Kildare Street Society to proselytize under the guise of charity and of educational reform, and of Daniel O'Connell's leadership in the fight against Anglican education.

This study, Father Corcoran regards as a beginning. Despite wanton and accidental destruction of records, there is a mass of such material to be edited from Gaelic and even English sources. This is the work which is being done for advanced degrees in education in University College, Dublin.

RICHARD J. PURCELL.

St. Albert the Great, by Rev. Thomas M. Schwertner, O.P., S.T.Lr., LL.D. Milwaukee: The Bruce Publishing Company, 1932. Pp. xxvii + 375.

This life of St. Albert the Great, is issued in *The Science and Culture Series* published by the Bruce Publishing Company under the general editorship of the Rev. Joseph Husslein, S.J. We bespeak for both editor and publisher the cordial support on the part of our Catholic educators. *The Science and Culture Series* represents an idealistic undertaking that must appeal to all who would promote the welfare of the Church in our country.

Dr. Schwertner may rightly find a source of satisfaction and even of justifiable pride in the fact that quite independently, by his own researches and computations, he arrived at the identical chronology (except in the one case of the date of Albert's ordination) of so seasoned an historian as Dr. Fredegand Callaey, O.M.Cap., Archivist of the Capuchin Order, whose *Curriculum Vitae* proved satisfactory to the Roman Congregations concerned with the possibility, feasibility, and actuality of Albert's canon-

ization and inclusion among the doctors of the Church. With this fine evidence of historical research before us, we are inclined to accept all the findings of our author. He has made a thorough study of the best historical sources and presents his conclusions in well-documented form. He writes evidently *con amore* as well he may in recounting the achievements of his confrere whom we now venerate as a saint and doctor of the Church, and whom Lynn Thorndike describes as "the dominant figure in Latin learning and natural sciences in the thirteenth century, the most prolific of its writers, the most influential of its teachers, the dean of its scholars, the one learned man of the twelfth and thirteenth centuries to be called the Great."

Dr. Schwertner's biography should appeal to several classes of readers. Teachers will find inspiration in reading of Albert's successes in schools of various kinds and in various places. Research workers will be amazed at the achievements of this medieval friar in the most diverse fields of scientific investigation. The historian will discover in the book new light on certain knotty problems of medieval history. Students and young people generally will be fired with enthusiasm by learning of what can be accomplished by a man who pursues his ideal throughout the years and amid most untoward circumstances. The defender of the Church will recognize new evidence to prove that the Church has always been the generous patron of science. The liturgist will draw on what is quoted from Albert's book on the Mass. All who are interested in their spiritual progress will profit from the account of how Albert strove incessantly after perfection, how all the events of his long and busy life proved opportunities for purifying his soul and for approaching nearer to God. Even such readers as seek entertainment only will find much to interest them. For instance, on page 17 the choice bits of medieval humor; again, on pages 33-34 the diverting details of medieval university life; on pages 84ff. the account of the squabbles among the professors in the University of Paris; on page 110 the story of "Boots the Bishop," the nickname given to Bishop Albert because of his poor shoes; on page 144 the humanity apparent in Albert since he sought "the solace of movement" in travel when he had lost by death his greatest pupil, St. Thomas Aquinas.

Though Dr. Schwertner has labored so successfully in behalf of St. Albert, he says modestly enough that his book cannot be

the last word on the life and works of the saint. Indeed, with no critical edition of Albert's works available, and with some of his works still unpublished, we realize that no biographer can do perfect justice to so rich a subject. We know that the author will welcome whatever may throw light on his subject. Hence we venture to say that it is premature to draw comparisons between St. Albert the Great and Alexander of Hales (cf. p. 254). With the critical edition of Alexander's works now issuing from the Quaracchi Press, it might be well to await the completion of this vast undertaking before venturing to compare these two intellectual giants.

While the book is well documented, we note the lack of references in several places: *The Laboratory* (pp. 224-225), Stillman (pp. 225-226), Mellor (p. 227). The Friars are wrongly described as "newfangled monks" (p. 88). Purists will take offense at the use of "medic" (pp. 230, 243, 244, 245), "pedagogue" (pp. 25, 260), and "outmoded" (p. XIV). Father Joseph Husslein, S.J., who contributes a judicious Preface, understates the age of the Dominican Order (p. XI). But the most serious defect of the book is its lack of an alphabetical index.

FELIX M. KIRSCH, O.M.Cap.

Everyday Problems in Biology, by Charles J. Pieper, Walter L. Beauchamp and Orlin D. Frank. New York: Scott, Foresman and Co.

From the preface we learn that this text is intended for the use of high school pupils beginning the study of biology. The study of this subject in high schools is usually placed in the first or second year of the curriculum, so that we may say that the pupils who will be expected to make use of this text will vary in age from twelve to fifteen years. It is evident throughout the text that the authors have borne this in mind and have endeavored to adapt the presentation of the subject matter to the intellectual status of the pupils. In other words, the authors have written for a definite group of pupils and have endeavored to do so in a way that will enable them to read and understand. In this the authors are heartily to be commended.

In their presentation of the subject matter found in this text the authors have proceeded on a definite, well-ordered plan with a view to obtaining a comprehensive and unified result. Whether

the plan of presentation is the best that can be found or whether it will prove entirely practicable under the conditions existing in our schools at present may be open to question. But regardless of whatever objections may be urged against the plan or of whatever difficulties may be encountered in carrying it out, the fact that the text is based on a definite, concrete plan, is a step in the right direction. It proposes that we start at a definite point, proceed along a definite course with the aim of attaining a definite result.

Another desirable feature of this text lies in the fact that throughout it the exercises suggested are such as will bring pupil and teacher into close contact, so that the work of the pupil will be under the constant supervision and direction of the teacher. This is as it should be, and if the work, as mapped out in this text, can be carried out with the success that the authors hope for, the pupils should never have a dull day in the course in biology.

But in this most commendable feature of the text lies also its greatest weakness. Few schools, save perhaps those in the larger cities, have the equipment or the laboratory space necessary to enable either teacher or pupil to carry out the many experiments and demonstrations planned in this text. Furthermore, how many of the present-day teachers of biology in our high schools have had the training or possess the comprehensive knowledge of the field of biology requisite for supervising the observational and experimental work of the pupils proposed in this text and for interpreting and coordinating the results obtained therefrom? A course based on this text and conducted by a teacher inadequately prepared to carry out the task imposed will be liable to develop into a course wherein the pupils will acquire a "word and picture" knowledge of biology accompanied by a mass of misinformation derived from faulty observations and erroneous interpretations. It may be urged that if such results follow the use of this text, the fault lies with the teacher and not with the text. This is quite true, but for all that, the task which successful work based on his text imposes upon a teacher will prove a difficult one under the best of circumstances.

What some of these difficulties are and how even the authors themselves have failed to meet a number of them can best be

shown by a few citations from the text itself. On page 12, in discussing the methods used by animals in drinking water, the authors say: "The chicken, on the other hand, has no such muscles [circular muscles in the oesophagus] and hence must have its head above its body so that the water, may flow downhill." Here we have an erroneous interpretation of an observation. Circular muscles are present in the oesophagus of the chicken; how otherwise would it swallow solid food? On page 15 we read: "It [the earthworm] has neither eyes nor ears to tell it of the presence of food; so it must depend upon coming into contact with food." Darwin, who buried choice bits of food beneath sand and then smoothed the surface of the sand so as to render contact with the food impossible, says in reporting his experiments with earthworms: "These several facts indicate that worms possess some power of smell; and that they discover by this means odoriferous and much-coveted kinds of food." On page 30 in treating of the tracheal tubes in the fibrovascular bundles of plants the authors say: "They are really long cells with pits or holes in each end. In some trees these cells are several feet in length." Tracheal tubes are not cells; they are made up of a number of cells placed end to end with their intervening end walls dissolved away. The authors are confusing *tracheae* and *tracheids*. But if there are any tracheids—that is, single water-conducting cells—"several feet" in length in plants the reviewer has never seen them or heard of them before reading this text. On page 95, in discussing the respiratory organs of insects, the authors say concerning the branching of the "air-pipe system": "These branches follow the course of the blood vessels, and oxygen enters the blood all through the body, the blood passing it on to the cells." The branching of the respiratory tubes, the tracheae, in insects bears no relation whatever to the course of the blood vessels. Moreover, oxygen from the air in these minute branches of the tracheae passes directly to the cells in the tissues; the blood plays only a negligible part in the respiration of insects. On page 420, in the discussion of the crayfish, we read: "On the abdomen there are five pairs of swimmerets." As a matter of fact there are six pairs. On this same page is an illustration of the crayfish showing the following errors: a single antennule is labelled "antennules;" the gills are incorrectly represented as lying within the body wall, as lying laterad of the

stomach, and as extending dorsad of the dorsal wall of the stomach.

The two boys from Brookside High evidently had an interesting outing. Among other things in their report of this trip we find (pages 270 and 271) the following: "The sheep nip off the snails with the grass and the larvae [of the fluke] gain entrance into the sheep's body in this way." "Wasps fill their nests with paralyzed spiders." "Botflies lay their eggs in the nostrils or on the lips of the horse." "Moles, in seeking the roots of plants for food, ruin golf greens." Here the authors themselves have unwittingly illustrated the very difficulties that the reviewer has been endeavoring to point out.

Although the citations noted above do not exhaust the illustrative possibilities of the text, they will suffice to show what the reviewer has in mind. It is assumed that the authors have had ample experience in teaching pupils in biology and that, in the preparation of their text, they earnestly endeavored to eliminate all errors and inaccuracies from its pages. But if they themselves have not been able to avoid the pitfall inherent in the plan of procedure on which this text is based, what are we to expect from the average high school teacher who must undertake to direct and interpret original observations and investigations on the part of the pupils? That there are some high school teachers who can do work of this kind and do it well everybody knows, but that the majority of them can do so is a proposition that remains to be proved. All this, to be sure, does not condemn the plan, but it does serve to show the difficulties and dangers the plan carries with it.

The list of references for additional study appended to the text is a commendable feature of this book, as is also the glossary, a feature not always found in a high school text. But even in the glossary inaccuracies occur. Snails do not belong in the class *Crustacea*, and *pith* is not confined to dicotyledonous plants (see page 126).

In closing the reviewer desires to call attention to another feature of this text which he feels he cannot condemn too strongly. In it we find a series of exercises each of which consists of a number of statements some of which are true and others purposely false. In other words the authors have set down here on the

printed page, presumably for the edification of the pupils, a number of positive statements, of which some express the truth and others are just deliberate lies. In what way a pupil can be expected to profit by laboring over these miserable falsehoods passes the reviewer's understanding. We come to a sad state in our educational endeavors when we find authors and teachers insisting that there are occasions when we can accomplish more by the use of falsehoods than we can by the use of the truth. There is no room in a teacher's program for the use of falsehood, and our pupils will encounter difficulty enough in life with falsehood round about them without having it thrust upon them in the classroom.

Here we have a really valuable text marred by numerous errors that never should have escaped the editor and by the inclusion of a series of exercises that are as unnecessary as they are unwholesome. Were these objectionable features eliminated the reviewer would consider this text, in spite of the burden it lays upon the teacher, one of the most promising he has the opportunity to examine. As it stands, however, he cannot regard it as an acceptable text.

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